

# THE SPIRIT OF MISSIONS.

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VOL. LVI.      OCTOBER, A.D. 1891.

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No. 10.

## THE MISSIONARY COUNCIL.

THE next meeting of the Missionary Council will convene in Christ Church in the city of Detroit, Michigan, on Tuesday morning, October 20th. The Right Rev. E. W. Atwill, D.D., will be the preacher at the opening service. A full attendance is hoped for, and the prayers of the Church are requested, especially on Sunday, October 18th, for the Council which is to sit during the week.

### *ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS*

AT ITS MEETING, SEPTEMBER 8TH, 1891.

— THE Presiding Bishop informed the Board that he had committed the charge of the Missionary Jurisdiction of Oklahoma and Indian Territory to Bishop Pierce, until there shall be an election, and that he has appointed the Right Rev. Dr. Atwill, Bishop of West Missouri, as the preacher at the Missionary Council.

— The Right Rev. Dr. Sessums, Assistant Bishop of Louisiana, was introduced, and addressed the Board upon the subject of missionary work in that diocese.

— Communications were submitted from the Bishops of Rupert's Land and Mackenzie River, and from the missionaries at Anvik, Alaska. A contract was entered into with the United States Government for the present fiscal year for aid to the schools at Anvik and Point Hope, Alaska, up to the limit of \$1,000 for the former and \$2,000 for the latter.

— The Commission on Work among the Colored People reported the distribution of \$55,950 among seventeen dioceses for the work among the Colored People, for the expenses of King Hall, the salary of a secretary, etc.

— Many communications were received from Bishops having Domestic missionary work within their dioceses and jurisdictions, with regard to the closing of the business of the last fiscal year, and the appointments and other matters for the new year, upon all of which favorable action was taken, so far as required.

— Interesting letters were submitted from Bishop Boone and the missionaries in China, giving detailed accounts of the recent riots in that country, the substance of which has already been published. Up to the latest dates,



however, no actual damage had come to our mission stations. The Bishop and Mr. Locke are pressing very urgently for the \$3,500 yet remaining to be supplied of the \$10,000 required for the new church building at Hankow. In connection with this a letter was read from the Rev. Mr. Locke, telling of the great success of his work during the past year. Whereupon the Board took the following action:

*Resolved:* That the Board has heard with very great pleasure of the wonderful work of God's Spirit under the ministry of the Rev. Mr. Locke, and, through the Missionary Bishop of Shanghai, offers to Mr. Locke its hearty congratulations.

The substance of the letter referred to was published in *THE SPIRIT OF MISSIONS* for August.

— The important and interesting letters from Bishop Hare in Japan, received during the summer, were before the Board, the contents of which have already been given to the Church, and it was stated that the Bishop, having left Japan on the 29th of July, reached his home, Sioux Falls, South Dakota, on the 20th of August. The formal report of his work while acting provisionally as Bishop in Japan is awaited with interest. The ecclesiastical authority of the jurisdiction at present is the Standing Committee, which is constituted as follows: The Rev. H. D. Page (president), the Rev. J. M. Francis (secretary), Henry Laning, M.D., and J. McD. Gardiner. Some adjustments were made in the scheme of the Japan appropriations for the present year, agreeably to Bishop Hare's final suggestion upon the subject. The present staff of Trinity Divinity and Catechetical School in Tokyo is constituted as follows: The Rev. Mr. Page, professor of pastoral theology and pastoral care and the head of the school; the Rev. Mr. Tyng, professor of Christian evidences; the Rev. Messrs. Woodman and Francis. In addition to this, the Rev. Messrs. McKim and Dooman will deliver lectures, and the Rev. Arthur R. Morris, who at the earnest solicitation of those in the field is returning to Japan for a season, will give his entire time to the school.

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#### *DEFICIENCY, SEPTEMBER FIRST.*

THE year which closed September 1st showed a deficiency of receipts as compared with expenditures of \$23,838.76. Of this deficiency \$9,631.22 was due on Domestic Missions, and \$14,207.54 on Foreign Missions.

Since September 1st, we have received toward the deficiency three gifts, respectively \$2,000, \$1,000, and \$110. It would lift a heavy burden from the work of this new year if the whole amount of the deficiency could be made up, and we trust that others will follow the lead of the generous and thoughtful friends who sent the gifts mentioned above.

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#### *WHAT AN EXAMPLE!*

BISHOP HARE writing from the Rosebud agency, South Dakota, September 3d, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1,500 people camped around an open circle. The women,



representing thirty-six local branches of the Woman's Auxiliary, presented in cash \$800, and the young men \$170, for all sorts of charities, among them being work in Japan and China, missions in South Dakota, the Episcopate fund, the native clergy fund, and other objects."

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### THE SITUATION IN CHINA.

WE have received no recent advices from our representatives in China in regard to the disturbances in that country, which have been threatening and which continue to excite comment and anxiety in the public press. We should be glad to believe that the imperial government, which recognizes its responsibility for the preservation of order at the treaty ports and for the protection of missionaries in the interior, is fully able to carry out its pledges and to prevent riotous outbreaks. The disposition of the Chinese Government appears to be entirely just and friendly toward foreigners and toward the missionaries. The *Chinese Churchman*, in speaking of the edict of the emperor and the proclamation of the several viceroys, says:

They are exceedingly interesting and far more favorable than anything that has hitherto been put out by the authorities. They amount really to an official recognition of Christianity as one of the great religions of China; nay, even more than this—to an actual commendation of it! Two points are especially to be noticed: First, that it is the first time that our holy religion has been eliminated from the category of the *Siao-Chiao*, or "Little Teachings"; and second, that never before has Christ been given, in Chinese documents, any higher place than Mahomet. Hitherto they have been bracketed together—now, in God's good time, and we believe by His Divine direction, the Name of the True Prophet of Nazareth has been elevated before the eyes of this people above that of the false prophet of Mecca! However weak the government may really be—however unable to carry out its promises of protection and reform—its utterances on the subject of Christian missions are as reassuring as they are unprecedented, and should be made by all the faithful a cause for devout thanksgiving to Almighty God! We have had faith enough to believe that it would eventually come—but we hardly expected to live to see the day!

The report of the destruction of the mission property at I-chang gave us reason to fear that harm had befallen our mission there, and our worthy missionary the Rev. Herbert Sowerby and his family, who are stationed there, but in the absence of direct information we are permitted to hope that it is still true, as at our last advices, that our missions in China have not been attacked, though they have been threatened and the alarm has caused inconvenience and interruption of work.

We are sure our readers will comply with the request that the prayers of the Church may ascend to God for our missionaries, and that He will overrule the disturbances for great good to the cause of His Kingdom in China.

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### THE PROPER POLICY.

IN regard to the proper policy to be pursued by this country in reference to the situation in China the *New York Recorder* says editorially:

The American Government should not be precipitate in dealing with China, in tak-



ing "joint action" with other powers in any policy that looks like what the *London Times* advises as "severe measures." Joint action, and especially under the lead of France, as is proposed, would be a surrender of whatever little influence we possess in that empire. It would be the furtherance of European ambitions in Asia, which would do no good either to our commerce or national prestige.

The policy toward China of which Mr. Burlingame was the founder and brilliant representative was based upon high considerations. We were the neighbor and friend of China and saw in her commerce the development of our Pacific empire. We could have no interest in adventures which swelled the revenues of England by the opium infamy, added to the colonial dependencies of France, or extended the area of Russia. This China knew. Therefore she rested upon our authority and friendship.

America can protect her people in China in her own way. She needs neither European advice nor aid in that regard. Joint action means America as a cat's-paw for European powers in Asia.

### DOMESTIC MISSIONS.

THE Rev. Dr. James B. Gregg, of Colorado Springs, Colorado, spoke of western missions as a western man at the Saratoga meeting of the American Home Missionary Society, June 3d, last. In part he said :

First, we all need, ministers and people alike, to have our conceptions of the magnitude and imperativeness of this Home missionary work vastly enlarged.

The rapidity and extent of the growth of our western states in population, in resources, and dominant influence upon the national life *beggar description*. In twice ten years Denver has grown from 4,000 to 120,000 people. Twenty years more will see her possessed of at least half a million. In ten years Tacoma has increased from a population of 1,000 to a population of 36,000; and Tacoma is only one of several giant young cities which have lately sprung up on our north Pacific coast. In thirty years, our brother Scofield tells us, Texas will have a population of 25,000,000.

Such a confederation of empires is being reared west of the Mississippi as the world never has seen. The South also is rousing herself to emulate the West. You in the East *hear* but you do not *feel* and *realize* what is going on in these western and southern states. The only way to be touched to the heart by this mighty tidal wave of progress is to be in it, at least for a little time, and to be swept along in its tumultuous and resistless surge. The future of humanity rests in the hands that are toiling to-day west of the Alleghanies, building up the fabric of the mightiest empire the sun ever shone upon. We must teach these hands to fold in prayer and to open wide as almoners of the great riches God is laying in them, or all the world will suffer for our neglect.

Again, there ought to be a great enlargement in the amount of money we are giving to this work. . . . In most places the new churches are weak and struggling, and require help for some years in order to get upon their feet. And you people at the East must help them. And here let me say a word in reply to the question which is sometimes asked : "If you are growing rich so fast out there, why don't you care for your own Home missionary work and not ask help from us in the East ?"

A frank question deserving a frank answer. We need your help for two reasons : First, the development of the agricultural, mineral, industrial resources of these new countries pushes on so tremendously that as fast as men make money it goes almost irresistibly into new enterprises of development. There is a score of investments open and clamoring for every dollar of every man's fortune. We are doing along all lines in Colorado in twenty years what in New England has taken 250 years to do, and more; and the calls upon men for money to be used in schemes of material development are overwhelm-



ing. Then the men of largest wealth who might, were they so disposed, be the most liberal givers, as a rule in a new country are the old-timers who came out when churches were few, and who are irreligious men and not interested in the preaching of the Gospel and the planting of churches.

Finally, this work most of all requires enlargement as regards the number and character of the men sent into it. We need not only *more* men but *better* men; not necessarily brilliant preachers, but men of sense and force and genuineness and spiritual fervor.

I speak, I presume, to some young men who are now in our seminaries. I pray you, devote yourselves for at least two or three years to this Home missionary service. It is a rare discipline to begin at the bottom and lay foundations; to work under the powerful stimulus of a rapidly developing civilization among the most virile men in America. Nowhere can you study human nature better than in a Colorado mining camp, or in a far western town where men do not put on appearances when the minister comes round, but frankly show themselves as they are. Come then, young men, and be builders of empires yet to be; and while you are building the empire, the empire will be building you. For the most quickening work is not to sustain the old but to create the new. Come, then, where the spiritual need is greatest and the spiritual responsiveness quickest and the rewards of labor most abundant. Behold as Paul beheld the vision of a man standing in the West and saying: "Come over and help us." Come! I pray you, for the laborers are few and the fields are white to the harvest. Come! for the call is of God.

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### GIVING AS A FINE ART.

WE invite attention to the words of the Rev. Dr. A. T. Pierson given in the paragraph below. It is very certain that men ought to adopt a definite rule in regard to giving, and that the measure of Christian duty on that subject should be diligently inculcated. Whether or no it is equitable to establish a uniform rate or percentage in giving, there is no doubt that if the tithe were adopted by all Christians as the rule of giving it would solve the question of financial support for missionary and charitable work, and there is good warrant for believing that abundant showers of blessing would be poured out from heaven upon the Church. The testimony of those who steadfastly observe "the law of the tithe" is to the effect that God's promises of both temporal and spiritual gifts are unfailing:

The fact is that all the *mathematics* of giving are sadly, radically misleading. The tithe system may answer for the *minimum*, but never for the maximum of our gifts. It is obvious that \$100 from a man whose income is \$1,000 is a very much larger proportion than is \$1,000 for him who gets \$10,000, or \$10,000 for him who has \$100,000 a year. In one case the man has \$900, in the next \$9,000, and in the last \$90,000 left for his own expenses. The *ethics* of giving reaches higher, but we need some higher plane than either. Shall we call it *aesthetics* of giving?

We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most *aesthetic* production of the artist, the sculptor, the architect, the musician. Then giving will not need to be *urged*; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.

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MISS SYBIL CARTER, who went away the latter part of June for much-needed rest, returned in September greatly refreshed, and has entered upon her work with enthusiasm.



## BRIEF MENTION.

THE Rev. Dr. W. T. Gibson, the honored editor of the *Church Eclectic*, whom we greet with cordial good wishes, bears the following testimony to the retrospect of his missionary labors as he looks back over the many years of his service in the Ministry of the Church: "During this month [September] (D.V.), the editor keeps his *sixty-ninth* birthday. Back of it lie twelve years of the *Gospel Messenger*, and eighteen and a half years of the *Church Eclectic*, with sermons and preachments thrown in *ad nauseam*. But our happiest days, after ten years of Rugby work in sending boys to college and into the Ministry, were those of our missionary work with a humble parish as its centre in the rural districts. To the many brethren laboring in such fields, in loneliness and poverty such as we once knew, we give this greeting of an old man, and pray that we may have some little share of that blessing which the Lord has in store for them. Let them be thankful to render their pure service in remote corners untainted by the acrid poisons of the world's ambitions.

"O may we bear some *humble* part  
In that immortal song."

THE frontispiece, this month, engraved from a photograph kindly furnished by Miss Leila Bull, represents the officers of the native women's society of St. John's Church, Osaka, Japan, and the children of the orphan asylum founded by the late Mrs. Henry Laning shortly before her death. Describing the group, Miss Bull writes: "All these hard-working officers in the picture are or have been pupils of the Osaka Ladies' Institute except one, who was Mrs. Laning's Bible-woman, working in the hospital. I wish I had time to tell you the histories of all these children—the little girl deserted by a drunken father; the larger one, whom the ladies had to hide away from the wicked mother, who, after deserting her, tried to get hold of her to sell her; the tiny, frail one in the centre, who was saved from death by starvation, and is not now as large as the three-year old baby, although she is eight years old. The baby had the 'grip' last winter, and when we thought she would die, Mr. Tyng baptized her, but Dr. Laning, by God's blessing, restored her. Afterward, the other children, who had not been baptized, asked to be made Christian children. It was a very touching sight when six of these little ones received Baptism together."

THE second Sunday in November is designated by the Church Building Fund Commission for annual offerings for the increase of that fund. A plain statement of the object of the fund, accompanied by a warm commendation from the officiating clergyman in all our congregations giving the people opportunity to contribute, cannot fail to bring a cheering response. Let us have a general observance and good offerings from all for this noble object.

WE publish in the Domestic Missionary Intelligence of this number of the magazine an interesting report of the efficient and successful work during the past year of the immigrant port-chaplain for the port of New York. Among the statistics of the Rev. Dr. Drumm's work the most notable, we think, are to be found in the statement that during the year he had sent letters commending 4,919 immigrants to the good offices of 2,389 of the clergy of the Church, and had received replies to these letters from only 690 clergymen, reporting the reception into communion with this Church of 940 immigrants. While this fact does not necessarily imply that none of the clergymen not responding to the port-chaplain's letters have acted upon them it does seem to show that some of them have not, and certainly leaves the fact of their co-operation in doubt. The work of the New York port-chaplaincy, is a very important one, for the port of New York is the



gateway through which a vast majority of the immigrants enter the United States, and the commendation of immigrants to the spiritual care of the clergy of our Church is the final object of the port-chaplaincy of New York. It seems to us a matter greatly to be regretted that all the clergy to whom immigrants are commended, do not find it convenient to comply with all the requirements for the complete efficiency of this important institution.

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THE *Church Advocate* for September contains a list of our Colored clergy, canonically resident in the United States, showing twenty-eight Priests and thirty-three Deacons, and enumerates as the institutions devoted to the work among Colored People St. Augustine's Collegiate Institute, Raleigh, North Carolina, the Bishop Payne Divinity-school, Petersburg, Virginia, St. Paul's Normal School, Lawrenceville, Virginia, Hoffman Hall, Nashville, Tennessee, and King Hall, Washington, District of Columbia.

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THE American Church Sunday-school Institute has sent to the clergy a request to observe Sunday and Monday, October 18th and 19th, by special intercession on behalf of Sunday-schools. The value of Sunday-school work depends largely upon the spirit in which it is prosecuted, and if all would unite upon these appointed days in fervent prayer to God for His blessing upon the work of teaching the young, what good results might we not hope to see? At least those who pray faithfully would go back to their work with renewed devotion and hope.

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THE mission in North Dakota has met with heavy affliction in the death, by drowning, of the Rev. Wm. T. Currie of Grand Forks. He was a brave and faithful soldier of the Cross. The clergy said of him: "In his labors he stood an example to us all, and in all things that concern the health and progress of the Church in North Dakota he was a tower of strength in counsel and in action."

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THE wife of a prominent Boston lawyer writes to the manager of one of the charitable societies of that city as follows: "My husband keeps the 'form of legacy' you print pasted in front of one of his will books, and, I think, never fails to call it to the attention of clients who desire to make any charitable bequests."

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MEMBERS of the St. Andrew's Brotherhood on their way to the annual council of that association, which is to meet in St. Louis, October 22d, will stop in Detroit and speak at one of the meetings of the Missionary Council on Tuesday evening, October 20th. We trust the coming annual meeting of the brotherhood may be even more encouraging than any that has preceded. The brotherhood has a noble aim and is pursuing it nobly.

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IT has been repeatedly stated in the public prints that the estate of Miss Elizabeth S. Newton, late of Pittsfield, Massachusetts, is valued at \$200,000, and that the bulk of it comes to this Society. The estate is valued by the executor at \$80,000, of which \$40,000 is in specific bequests and \$12,000 is to be invested by a trustee during the lives of three persons. This Society is made the residuary legatee of the estate.

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THE *Standard of the Cross* and *The Church* for September 12th says: "In diocesan news, on another page, this week, among items of parish statistics is casually mentioned a church in a town of 50,000 people, where we have some hundreds of communicants, expending some tens of thousands of dollars upon their own parish needs, all comfortably provided with church, chapel, parish building and music, which gave last year to General Missions ten dollars! Argument stronger than such facts afford could hardly be asked for in favor of bringing home to such a parish, by a fair apportionment, its duty respect-



ing the common work which the whole Church by her deputies undertakes in the name of every diocese, parish and communicant. Let a committee of the Missionary Council be appointed to say to the Diocese of N.: Your fair share of \$500,000 needed next year is \$25,000; and of that sum the parish of M. should give \$500. It could do no harm, even if it should frighten the ten dollars away. Some parishes would be led for the first time to see, and to acknowledge, and to do, their duty."

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THE *Living Church* says: "An American missionary writing from the spot, and with evident knowledge of his subject, says that one of the most marked features of religious work in Palestine is the wish for unity on the part of Christian bodies in that region. All in the Greek Church, the Patriarchs of Jerusalem, Alexandria and Antioch, the Armenian Patriarch, and the Syrian and Coptic Bishops urge re-union, and in varying degrees are working for it. Most kindly relations exist between the Greek and the Anglican Churches, and the Jews themselves are more and more favorably disposed toward the English Church, which has never persecuted them."

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AT the late meeting of the Church Missionary Society in England, Bishop Whipple said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold."

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DURING the present year Messrs. Bogart and Hart have gone from Brooklyn to Nebraska to the jurisdiction of Bishop Graves, and to the jurisdiction of Bishop Kendrick in New Mexico, Messrs. Dunham and Iliff. These young men are all candidates for orders and will act as lay-readers. They are from Christ Church, Bedford Avenue.

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THE REV. DR. J. LLOYD BRECK once said: "If I serve God acceptably, I can never be injured by poverty, and money is a desirable thing in my eyes only as it is a means of doing good. . . . All my *private resources*, hereafter as well as heretofore, must be for the Church, as well as my entire self, soul, mind and body, more fully, I trust, than ever before."

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### WITH OUR CORRESPONDENTS.

BISHOP MORRIS writes from Marshfield, Coos Bay, southern Oregon: "I have been in the mission field north, south, east, and west, all summer. I hope to be home in time to send you some report for the Missionary Council at Detroit. I consecrated yesterday St. Luke's Church, Empire City, Coos Bay, our most western church in the United States. Your missionary, Horsefall, is as good as gold. I go with him from this point down the coast nearly to the California line—a tough trip for some of your old men, but *youth* can stand almost anything, you know."

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BISHOP JOHNSTON, of Western Texas, writes: "I have now concluded my year's work saving one more trip to the coast, which I will take this week. The visible evidences of growth last year were 121 confirmations against 115 the year before, the building of four churches and one rectory, besides maintaining the services at a much larger number of stations than ever before. Only two clergymen left us during the year and at one time we had nineteen clergymen engaged in work, which was the largest number ever employed at one time. I think that prejudice is every year growing less as our position is better understood, and I trust that in a few more years better results than ever may be reported. I hope our people appreciate the generous assistance so long accorded to them by the Board of Missions, for without it nearly half of our churches would either



be closed or put on half-rations. In my address to convocation I have pressed upon the clergy and laity the importance of larger liberality so as to attain as early as possible to the point of self-support. At present everything is so new and unsettled, that the growth of religion is greatly retarded, especially that high form of it which we represent. The first comers on the frontier, as a rule, are not the stuff out of which to create good Churchmen. Still, we are making a profound impression on the development of the country. Our two schools—St. Mary's Hall, San Antonio, and Montgomery Institute, Seguin—are contributing valuable service to the future growth of the Church. At present we are heavily taxed in paying for our episcopal residence. After that is done we can relieve the Board of \$1,000 on that account."

MR. C. N. BUCK writes: "A few years ago I met a young friend upon the train, and in discussing the merits of a certain speculation, I remarked that ——, who was the principal mover in the scheme, invariably prospered with everything he undertook, incidentally adding that he attributed his success to tithe-giving. My friend, who was a devoted Churchman, and up to his eyebrows in Church work, asked me what I meant by saying that —— attributed his success to tithe-giving. I referred him to Malachi iii., 10: 'Bring ye all the tithes into the storehouse. . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.' When I next met him he told me he had looked into the matter of tithe-giving, and had adopted the plan, adding, 'When I read THE SPIRIT OF MISSIONS I feel like giving all I have.'"

## DAILY PRAYER AT NOON.

### A USAGE THAT SHOULD BECOME UNIVERSAL.

THE practice of daily prayer at the hour of noon can be and ought to be developed into a world-wide habit. For twenty years it has been a usage at our general Mission Rooms, and ten years ago it began to be copied into the Foreign mission fields. From those vantage grounds of established use I suggest that an endeavor be made to bring about its adoption by missionary societies of all names in this and other countries.

At the Church Charity Foundation of Long Island the Sisters of St. John the Evangelist conducting the work of the several institutions are accustomed to meet in their oratory for prayer every noon. From that centre privileged to-day to become identified with the work of that foundation, I aim to extend the custom among benevolent and charitable institutions, hoping that ultimately it will be adopted by them the world over. These two kinds of societies—the missionary and the charitable—have for their constituency all Christian persons. If once they can be induced just to think prayerfully every noon-day of the good work they are most interested in, it is done: the world is girdled with an unceasing current of prayer.

Following are some of the reasons that make, we think, such a result well worth laboring for and possible of attainment:

1. Noonday is a time for a lull in all business and for refreshment. It affords opportunity for prayer.
2. It has been so observed among the Jews from ancient days, being "the sixth hour." David said: "Evening and morning and at noon will I pray" (Psalm lv. 17). It was one of Daniel's prayer hours (Daniel vi. 10). It was at that hour that St. Peter was praying when the vision came to him preliminary to the Gentile Pentecost (Acts x. 9).
3. It was the central hour of the crucifixion, when darkness began. St. Athanasius said: "Be instant in prayers with God, and worship Him that hung upon the Cross, at the sixth hour of the day."



4. It is one of the canonical hours of prayer from early days, observed as such by many millions of Christians.

5. Noonday prayer will probably be, on inquiry, found to be practised by very many Christians of all denominations as a private devotion. In not a few communities, also, daily twelve o'clock prayer-meetings are, it is likely, held. At the Fulton Street prayer-meeting in New York numbers of persons have assembled daily for over thirty years, beginning in the business panic of 1857.

6. The followers of other great religions practise prayer at midday. Such is the case with Mohammedans, and I think with the followers of the other great faiths of Asia. The general establishment of this habit among Christians would therefore mean not only their united offering of prayer with the burden, "Thy Kingdom come," but the simultaneous prayer with the same ruling thought of even heathen peoples. Such are some reasons for the hope that is in me, and why I beg for the sympathy and co-operation of all Christians in the effort to realize this hope.

As means for furthering this object that are generally available, I suggest the following :

(a) Let all who will, begin at once to pray every day at noon, and to commend the practice to their friends.

(b) Let them get the members of their local branches of the missionary societies and auxiliaries, the St. Andrew's and other brotherhoods, the King's Sons and Daughters, the Christian Endeavor Society and other unions, to pray daily at noon.

(c) It is best to advise the *habit* of prayer at that hour, not what to pray. Ask each one to pray for what is his own idea of "Thy Kingdom come." If a common form of prayer be desired, the Lord's Prayer will doubtless be everywhere accepted.

(d) If feasible, let Christians form themselves into praying groups at midday; but if not, let each pray by himself wherever he is and however he can.

(e) Let us avoid machinery in propagating this idea, and keep it apart from societies. The rather let us hope and aim that all societies may be leavened with the leaven of prayer.

ALBERT CARRIER BUNN.

Rectory of the Church Charity Foundation, 464 Herkimer Street, Brooklyn, N. Y., September 25th, 1891.

### EXTRAORDINARY SUCCESS IN CHINA.

WHEN the Rev. Mr. Locke, of Hankow, China, was in this country, two years ago, he gained a hearing for his cause, and roused the languishing hopes of not a few earnest supporters of Foreign Missions by frankly admitting that, in his judgment, there was need of a radical change of methods in the Foreign field. He said, in effect, that Foreign missionary work is done too largely, not to say exclusively, by foreigners, who must spend many years in China before they can come into touch with the Chinese, or even understand Chinese modes of thought, and who can hardly ever become really proficient even in the language, to say nothing of the literature, of the country. They are always regarded as foreigners, and their converts, when they make them, are regarded by their countrymen as having

joined the foreigners, too often from interested motives. Chinese evangelists, he said, are admitted to a position in the mission which is distinctly subordinate to that of the foreign evangelist. They are never trusted to undertake any matter of importance nor encouraged to take the initiative in anything, and soon sink into the position of mere employees.

Mr. Locke insisted that, if any Foreign Missions, and particularly missions among a proud and self-respecting people like the Chinese, are ever to be successful, they must be conducted on precisely contrary lines, that Chinese evangelists alone must be sent out to evangelize their countrymen; and that the work of the foreign missionary must be merely the preparatory work of instructing and directing Chinese evangelists,



Moreover, he maintained that European and American methods of evangelization must be either wholly abandoned or at least must be made entirely subordinate to other methods more acceptable to Chinese notions of propriety; and that the idea from first to last must be the establishment, not of an American or European Church in China, but of a Chinese Church of Chinese people, and for Chinese people by-and-by to control and manage for themselves. The only work for the foreign missionary to do, Mr. Locke emphatically declared, is to introduce the Gospel into China, and to assist the Chinese themselves to spread it among their own countrymen.

We have been permitted to hear the result at this date of Mr. Locke's work on the plan which he announced at the time of his visit to this country. It is as startling as it is gratifying; and Mr. Locke attributes his marvellous success, not at all to himself, but to the plan on which he works. We give below an abstract of the facts stated in Mr. Locke's letter:

(1) In the last eleven months he has baptized 379 adults, the last class numbering sixty-four persons, and others are still in course of preparation for the Sacrament of initiation into the Body of Christ. At four stations in the vicinity of Hankow, 100 catechumens are now under instruction, without including others not yet reported from several more remote stations.

(2) The confirmations during the same period are less numerous, because the Bishop desires that an interval of six months shall in all cases elapse between the convert's baptism and his admission to the Holy Communion. The baptized, of course, are all desirous to be confirmed, and during these eleven months 189 have actually been confirmed.

(3) The secret of this great success is the earnest work of a class of fourteen Chinese evangelists, of whom nine have recently been sent to labor in neighboring cities. These gentlemen have all spent a year or more under Mr. Locke's special and personal instructions in preparation for their mission. They have read and studied nearly the whole of the Scriptures, and have had an outline course of Christian theology. They are familiar with the Prayer Book, and, during their studies, they have done efficient service in the local work at Hankow.

(4) In addition to these fourteen, Mr. Locke has now a second class of ten evangelists pursuing a similar course of study. These gentlemen are men of education; and four of them have taken official degrees after the severe examinations of the Chinese university system.

(5) In place of the two stations which Mr. Locke formerly had in Hankow, he has now four stations under his own direct supervision and that of three Chinese Deacons, besides which there is a fifth station for night work under a lay evangelist.

(6) The best methods to be pursued by evangelists who are sent to stations outside of Hankow will have to be learned by practical experiment. At present the plan is for the evangelist to rent a house and remain in the place for at least five months. Already one of the evangelists reports a congregation of forty persons.

(7) The new infirmary—which is a part of "St. Bartholomew's Church House," built by the munificence of the ladies of St. Bartholomew's Church, New York—has already cured sixty unhappy victims of the deadly opium habit, and twenty of these poor people have been baptized. Between three and four hundred other cases have also been treated in the infirmary.

(8) In the day-schools there are over 300 pupils, of whom about 100 have been baptized.

(9) A successful department of the mission is that of work among the women. This department is entirely in the hands of Chinese ladies, including five Bible-women. Sixty women have been baptized as the reward of their labors.

(10) The class of converts now reported is said to be of better standing than ever before. On the day before Mr. Locke's letter was written he had baptized a mandarin, the first man of that rank, it is believed, who has ever been baptized in any of the American Church missions in China, while holding a public office.

(11) Of the methods pursued in the Hankow missions, Mr. Locke says: "We 'give no chromos' and use no indirect methods. We try only to win souls, and to build them up in the most direct and personal way possible. Distribution of tracts and Bibles, giving away drugs, general hortatory preaching in hospital, school and street have all been abandoned. Personal conversational



work in the guest-room, according to Chinese usage, has been substituted for these things, and the daily offices of the Church are used in the school and in the hospital. The daily Morning and Evening Prayer is read in four places in Hankow; and the guest-rooms, of which there are five, are open four or five evenings every week, gathering an average of one hundred persons for religious conversation every night." Mr. Locke emphatically adds, that the only efficient evangelists are Chinese evangelists, and that lay evangelization is rendered necessary by the magnitude of the field and the scantiness of the means supplied for the work.

(12) To quiet apprehensions which have

found expression in certain quarters, Mr. Locke adds that his health is excellent. Personally he needs nothing; but for a work which grows so rapidly, and for a plan of work which seems to promise larger and larger openings with every year, more means are needed. At present, if we are rightly informed, there is an immediate need of about \$5,000. For a mission showing such grounds of hope, that sum, and more when needed, will surely not be lacking.

In conclusion we have only to say that the letter of Mr. Locke, which we are thankful to have been permitted to see, contains the most cheering intelligence which has ever been sent home from the Foreign field.—*The Churchman.*

### COMMENDABLE THINGS IN THE CHINESE.

EVERY Chinaman is grounded in childhood in the duties of the "five relationships": the duties of ruler and subject, of father and child, of elder brother and younger brother, of husband and wife, of friend and friend. Chinese servants are more faithful than others, because they are taught the duty of being faithful to their employers. Fathers hold themselves responsible for the conduct of their sons, and to put them in a position to keep themselves and their wives. Elder brothers feel the same obligation toward younger brothers. In China, one member of a family is never found living in luxury while other members suffer from poverty. It would be a public scandal to see a young man or woman come into a property and indulge in every luxury, leaving elderly and near relations to go without the comforts of life. In the feeling of duty toward relatives, the East is in advance of

the West, and also in contempt for riches as compared with knowledge, and in regard for the learned, however poor.

Chinese guilds furnish free food and lodging to those in need, and serve as employment agencies and sureties for those seeking work. In China there is no great gulf between capital and labor. All are partners, and courteously called so, and every one, besides a minimum wage, has a share in the profits of the business. The coolie who wraps the packages of tea calls himself by the name of his house of business, takes pride in the increase of the business, and is willing to work hard for it, knowing that he will have a larger share of profit. In this, probably, lies an explanation of the untiring industry of the great Chinese nation, and here is an illustration, proved by centuries of practice, of the benefits of profit-sharing.—*From "The Kingdom."*

### SUCCESS IN YEZO.

THE Church Missionary Society is one of the few societies carrying on work in Yezo, the most northerly of the Japanese islands, and where the climate is similar to that of Siberia. The Rev. W. Andrews, a missionary of the society, writes that he "can do nothing but praise" for "the opening doors" and the fruit gathered. He adds: "When I compare the present with the past, say eight or nine years ago, when the believers in this island numbered about a score, and now they number 194; when in

the district there was only one station, namely, Hakodate, and now there are besides, Kushiro, Horobetsu, Tottori, Chiribetsu, Taté, with prospect of others opening up; when the contributions have increased from a little over half a dollar to more than two dollars a head, we have every reason to praise the Lord and to point out to you and others at home what the Lord has done for His great Name's sake, and to ask you to praise with us, for it is all the Lord's doing, and it is marvellous in our eyes,"



# DOMESTIC MISSIONS.

## Form of a Request to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....*

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## AN EPISCOPAL VISITATION IN NORTHERN CALIFORNIA.

I HAVE just made a visitation to Eureka in the northern part of our jurisdiction, and, in response to your letter asking for items of interest, have concluded to send to you an account of my trip.

Eureka is a town located on Humboldt bay, about seven miles from the Pacific ocean, and has a population of over 4,000 souls, gathered from all parts of the world, but principally English-speaking people. It is accessible by both land and water, but the long journey, the chopping sea, and dangerous bar, the dusty roads, and uncomfortable vehicles and other objectionable features of travel, keep strangers away and confine citizens at home.

I reached Eureka on Sunday, August 23d, about five hours behind time, sick and weary, but, after a reasonable rest and refreshment, met the rector of Christ Church and arranged to attend Divine service in the evening. Accordingly, at the usual hour, after Evening Prayer, said by the Rev. Wm. Leacock, I preached to a small congregation, the building being about one-third full. The next day I commenced a continuous visitation from house to house, meeting all sorts and conditions of men, inside and outside of the church.

The parish buildings consist of a church severely plain and simple in style of architecture, with the front entrance through a tower wherein hangs a peal of five bells. The late Thomas Walsh, the ardent and devoted senior warden of the church and mayor of the town, was wont to call these bells "my chimes," and to play upon them on all occasions for the various services of the church, and on the arrival of the Bishop of the jurisdiction. It was one of the great-

est pleasures of his life to ring out the music of these bells. Strange that in this wild and isolated part of the world there should be the only chime of bells in the state.

The interior of the building was decorated by domestic talent during the late rectorship of the venerable John Woart, a retired chaplain of the United States army, now serving a parish in Marianna, Florida. A rose window of stained glass surmounts the front door, and there are several memorial windows in the sides of the church. A figure of the Good Shepherd adorns the chancel window, under which stands a very handsome altar made of the specially beautiful parts of the redwood cedar of this country, highly polished, erected under the direction of a former rector, the Rev. Jas. Hulme, and presented to the church by Mr. William Carson, one of the most honored and wealthy men of the community, and a prominent member of the vestry. The ground of the church property covers a quarter of a block on which stands, besides the church, a two-story parish house or guild hall, with an assembly room above and a parish school-room below; also other rooms, utilized in the work of the parish. The corner building is a very comfortable rectory. The intervening grounds are green with grass and beautified with flowers, prominent among which, and especially luxuriant, are hydrangeas, geraniums, fuchsias, and nasturtiums.

On Wednesday evening I met the Bible-class in the guild hall, after which I received members of the parish and talked with them about the work of the Church in that community. A great many persons in the county are from the Province of New



Brunswick, and consequently their early years have been spent in connection with the Church of England when at home. About sixteen years ago so many came from one parish that their rector followed his congregation to California and became their rector in Eureka. Their occupation at the East being that of lumbermen, they came to Humboldt county to re-engage in the work of the lumbering camp, and to be the pioneers in developing the rich mines of redwood timber in which this country abounds all along the coast of northern California. These Churchmen by birth and training and association still retain their old respect and affection for the Church, and need to be looked after in the scenes of their daily labor, and accordingly I visited one of the camps where William Carson, also a New Brunswick man, employs hundreds of men to cut down and ship to his immense and extensive mills the logs of the now famous redwood. On Thursday morning after my arrival in the county, I went with the Rev. Mr. Leacock about two miles out of town to the depot where the logs are dumped into the bay from the trains that run out at regular intervals during the day from the camp. One of the members of the lumber company took us on the locomotive ten miles into the forest. We arrived in time for luncheon, and took our mid-day refreshment with the loggers, sitting down with the men at the long tables where they were ranged, without having the time to change their much-soiled clothing and wash off the oily smut from their blackened faces and hands.

After our rough, rustic, but hospitable meal we went on to the terminus of the railroad where the heavy timber is shipped upon the train, and there witnessed the whole process of lumbering in all its details. The forest is dense and dark with these gigantic redwood trees, some of them over twenty feet in diameter, and so thick and close together that a man on horseback could not ride between. What wonderful fertility must exist in soil, to nourish and sustain these monsters as they raise their towering heads a hundred and fifty feet or more skyward and strike their spreading roots deep into the earth! We heard the sharp, ringing stroke of the woodman's axe; we felt the ground tremble beneath our feet as the enormous prodigy of the woods shook

his hoary head and with extended arms thundered to the earth with a crash. We saw the donkey-engines walking up and down and across the mountain sides, like things of life—clearing the forest of the fallen timber, putting it with perfect ease and precision in the road, ready, in a long line of twenty logs or more, to be dragged down the steep incline, to the shipping point, by the great teams of magnificent oxen. Then, when the logs across the road had been well greased, and the water boys had made mud in the intervals that the train might more easily slide, and when the driver cracked his whip and ordered his oxen forward, running up and down the line, like a madman, cheering and prodding, and beating and whipping, and talking to each individual ox in a language perfectly comprehended by the dumb creature, though nobody else understood a word he spoke—it was indeed a most interesting and exciting scene. We followed down the steep incline, on a run, animated by the pervading spirit of our surroundings. As can be well imagined, this kind of work is simply very dirty, for oil and mud and dust and charcoal are in free circulation. The logs are burned with fire, to rid them of bark and branch. Such labor is also attended with much peril to life and limb, and almost every day some of these brawny muscular men are maimed, wounded or killed.

As soon as they had, by the aid of grease and jack-screws which seemed endowed with life and intelligence, rolled the logs upon the trucks, we resumed our standing places on the engine, and returned to Eureka, bidding our fellow-Churchmen adieu until the following Sunday, when we expected to see them and their families represented in the congregation of the parish church.

The other days of the week we continued the round of visiting and mingling with the people. On Sunday morning I had an early celebration of the Holy Communion, the communicants numbering one man and about fifteen women. At 10:30 o'clock the usual morning service was held, when I preached to a congregation of about 200 persons. In the afternoon we had a Litany service and I addressed and catechised a well-instructed Sunday-school, and in the evening again I preached to a crowded church, confirmed a class of sixteen persons, all women but one, and delivered an address. The music was

very well rendered; indeed it was extraordinarily fine for these distant wilds, and I never had a more attentive and appreciative congregation.

Monday was spent in visiting all day, and at night I was tendered a reception at the residence of Major Long, an old pioneer, at which many persons in and out of the Church were present, among them, the Presbyterian, Baptist, Campbellite and Congregationalist ministers and their wives, all of whom greeted me with Christian courtesy and kindness. The next day I held a baptism in the church and received the rector's new-born babe into the Fold of the Good Shepherd, and spent the rest of the day and evening in calling upon the few families that remained unvisited.

With every assurance that the episcopal visitation had cheered and comforted the hearts and stirred up the wills of the people, I made preparations for departure on the next morning as that was steamer-day. Such an occasion is always quite an event in this isolated community, and so a great crowd "accompanied me to the ship," with hearty thanks for my visit and an earnest hope that it might soon be repeated. At 10 o'clock A. M. we loosed our moorings and steamed down the bay, and soon we had passed safely through the roaring breakers of the bar, and the swift tide with a favorable breeze had carried us out to sea. Wherever the redwood forests prevail along the coast of California there we always have heavy fogs. From the Golden Gate down to Mexico, where the redwoods are not found, there is scarcely any fog to interfere with the sailor's movements. When we left Eureka, the sun was shining brightly, but soon after crossing the dangerous bar we were enveloped in fog

and consequently could not see Cape Mendocino, the most westerly point of the United States. Indeed, we were obliged to put out to sea, to avoid the rocks which extend four miles beyond this bold promontory which projects itself into the deep. This high point is twenty-two miles south of Eureka, and is considered a very perilous place to pass, because of the high winds and heavy fogs that generally prevail, and because of the hidden dangers of the sea. We rounded the cape in safety, however, and kept on our journey in our rolling and pitching little steamer toward San Francisco. The weather was stormy, and hence not many of the passengers ventured into the dining-room. Some said, because they did not like to run the risk of breaking their limbs through the unsteadiness of the ship, but we rather judge, from our own case, that the odor of the machinery, and the smells from the kitchen stove, and the general salty scent of the sea water in a dirty ship unsettled us, and made us satisfied with a recumbent position in our berths. For as soon as we passed over the bar at the Golden Gate, we all availed ourselves of smooth water and enjoyed a hearty meal at the table for the first time since we parted from the hospitable shore of Humboldt.

Arrived safely at San Francisco we took the boat and cars for Benicia, reaching St. Augustine College in time to hold the usual evening service in Epiphany Chapel and to return our grateful acknowledgment to a kind and gracious Providence of a safe return from sea.

J. H. D. WINGFIELD,  
Missionary Bishop of Northern California.  
BENICIA, CALIFORNIA, September 4th,  
1891.

### CHURCH WORK AMONG DEAF-MUTES.

THE Rev. A. W. Mann reporting on his work among deaf-mutes in the Dioceses of Ohio, Southern Ohio, Pittsburgh, Indiana, Michigan, Western Michigan, Chicago, Springfield, Quincy, Missouri, West Missouri, Iowa, Minnesota, Milwaukee, and Fond du Lac, gives the following figures: Services in sixteen years, 2,900; baptisms of deaf-mutes and their hearing children, 561; deaf-mutes, presented for Confirmation, 432; their children, ditto, about, 25; mar-

riages solemnized, 57; Prayer Books distributed, 400; tracts, about \$1,000; parishes given services for deaf-mutes, 295; letters and postal cards written, 26,000; miles travelled, about 700,000. Mr. Mann has kept a record of every official act, as well as of those of Bishops when deaf-mutes have been confirmed. His list of correspondents contains nearly 500 names. He has, at this writing, 95 candidates prepared for Confirmation. Up to the present time he has



made nearly 300 annual reports to the Bishops under whom he comes in his work. Of the sixteen years devoted to missionary

work among the long-neglected silent class, nearly twelve have been spent away from his home.

### MISSIONARY INTELLIGENCE.

NEW MEXICO AND ARIZONA.—Bishop Kendrick kindly sends from Albuquerque the following memorial of one of the most devout and faithful clergymen of the Church, who was highly esteemed by all who knew him, and who lately entered into rest. The Bishop writes: "This is to announce the death of one of the missionaries of the Board, the Rev. William Jackson Roberts, who died at St. Paul's rectory, Las Vegas, New Mexico, Sunday morning, August 30th, 1891.

"Mr. Roberts was in his forty-second year. He was a graduate of Trinity College and the Berkeley Divinity-School. He was ordained Deacon in 1877 and Priest in 1878. As a Deacon he was assistant to the Rev. Dr. Nevin at St. Paul's, Rome, Italy. After his ordination to the Priesthood, he spent two years at Hudson, Michigan, was assistant for two years at St. John's, Detroit, and then became rector of St. Paul's Church, Newark, New Jersey. Three years ago he went abroad for his health. He found himself on his return unable to go on with his work at Newark. He went to Colorado Springs, Colorado, and after a few months there came to New Mexico, where he took charge of St. Paul's Church, Las Vegas, on Easter Day, 1890.

"Mr. Roberts was a sick man all the time he was with us. His ministry in New Mexico was not one of work in the active sense of the word. His strong preaching attracted and edified large congregations; he preached for many months after he was unable to stand in the chancel, and he was able to preach almost to the last, but this was not the whole of his ministry at Las Vegas. His character, the patience with which he suffered, the cheerfulness with which every event was endured, the magnificent courage with which he made the fight for his life, made a great impression on his congregation and the community. It is not always that the ministry of a sick man is edifying. The ministry of the Rev. Mr. Roberts in sickness was probably as edifying as his ministry in health had been.

"The Lord's hand has been heavy on us.

This year we have lost by death a Presbyter and a Deacon, the Rev. Mr. Roberts and the Rev. Mr. Glyn. Last year we lost a Presbyter, the Rev. Dr. Pearson. And it is little more than three years ago that Bishop Dunlop died."

NEW YORK.—The Rev. Dr. Drumm, immigrant port chaplain, reports a very satisfactory year's outcome in his department of the Church's missionary work. During the year ending June 30th the steerage passengers of 426 steamships have been met at the United States barge office; 3,551 cards, commending 6,694 persons, have been given to immigrants, together with an equal number of copies of the New Testament, and a large number of Prayer Books; 2,389 letters commending 4,919 persons have been sent to clergymen and 690 answers received from them. From these answers it appears that 940 persons have been added to the membership of the Church in this country. Had answers been received from the remaining 1,699 clergymen, and had they been of the same tenor as those already received, they would have indicated a net gain of 2,314 members, which added to the 940 already reported would make a total gain for the year of 3,254, or 1,665 less than the total number commended to our clergy. The port chaplain thinks this addition is about fair and correct, but while so many of the clergy fail to respond to his letters, it is impossible to speak with certainty.

OREGON.—Mrs. Kate Coburn Sellwood, wife of John J. Sellwood, M.D., died in East Portland, August 19th, aged twenty-five years and six months, and was buried from St. David's Church, on the 21st.

SOUTH DAKOTA.—An associated press despatch from the Rosebud agency of September 3d says: "The convocation of the Niobrara Deanery of South Dakota is in session here. Nearly 2,000 Indians are camped on the ground. Bishop Hare arrived last Saturday and was warmly welcomed by his

flock of Indian converts. Nearly all the Priests, Deacons and catechists from all the agencies are present. On the opposite side of the creek from the camp of the convocation is encamped the troop of cavalry from Fort Niobrara enlisted from this agency last spring, in command of Lieut. Dravoe. Many of them are communicants, and they seem most happy to hear again their much-loved services in their own language. One afternoon Lieut. Dravoe brought the troop over and gave a dress parade on the convocation grounds. They do remarkably well considering the short time they have been drilled, and have already assumed quite a soldierly bearing.

"On Sunday there was an early celebration of the Holy Communion; at 10 o'clock the great service of the day. At this time Bishop Hare gave a most interesting address to the assembled multitude, recounting his travels and work in Japan. The Bishop's remarks were given to the Dakotas through an interpreter.

"At the close of the Bishop's address came the offertory, and following that the solemn rite of Confirmation was administered. The large class, numbering eighty-seven, was presented by the Rev. Mr. Clark, of the Rosebud agency.

"Dr. Dorchester, superintendent of all the Indian schools in the United States, was present, and in the afternoon he spoke most effectively to the vast throng. He began by thanking the Bishop for the opportunity given him to speak to the Indians gathered from all the agencies of South Dakota. Among many excellent things he said how much the Episcopal Church had done and is doing for the Indians, and how much he would like to have to-day's proceedings on this convocation ground photographed and sent to white people throughout the East and everywhere where they are incredulous of any good resulting from missionary labors among the Indians.

"After Dr. Dorchester's entertaining address came the meeting of the Woman's Auxiliary, delegates being present from all the agencies.

"There was also going on at the same time on another part of the ground a meeting for men only, and a meeting for the catechists for instruction from some of the clergy. Later there was a meeting of St. Andrew's Brotherhood."

*Pine Ridge Agency.*—The Rev. Charles Smith Cook, Indian Presbyterian, writes, under date of September 7th, as follows: "Once more I have returned to home cares, home duties, and hence, home joys. Almost my last official act before going off to California, last winter, was the burying of thirty-odd soldiers and some twenty Indians, in our agency cemetery. My first official act, on returning last week, was to commit to the ground, in the same 'God's acre,' the body of a young man who was killed accidentally during the beef issue of last Wednesday. If the frequent saying of these sad sacred offices do not make us thoughtful and incline us to philosophize, then, at any rate, we take much consolation in using the prayer 'From sudden death, good Lord, deliver us,' and, having said this, I trust that we daily stand ready to do our work and duty.

"Last winter, during the distressing days, our Christian Indians stood their ground manfully and were most commendably busy in well-doing. We must now gird up our loins and do battle against the after effects of the late disturbance, and the consequent heartaches, many of which are yet very tender and sore. The after affect of the whole affair upon the Indians is lamentably bad; but, I suppose, we must expect this. I cannot as yet gauge the exact status of feeling throughout the reservation, but so far as the Christians are concerned, we may well feel proud of God's own work and take courage for the future.

"There were 244 persons from this mission in attendance upon the convocation at the Rosebud agency, an indication that there is still earnestness and enthusiasm among the people. Chiefs American Horse and Spotted Horse (two well-known 'friendlies' of last winter), both friends of the Church and candidates for Baptism, travelled to the convocation, and each delivered an address before the great gathering. I ask that Pine Ridge be remembered in your prayers."

VIRGINIA.—The Rev. J. J. Gravatt writes from Hampton September 1st: "Since my last report we have returned a number of Indian students to their homes in the West. Most of them went to South Dakota, who, we hope, may be helpful in the work there. We expect in about two weeks a large party of new students from South Dakota."



# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## BISHOP HARE'S REPORT ON THE JAPAN MISSION.

THE House of Bishops having, at a meeting held the third day of February, 1891, requested me on its behalf and as its representative to proceed to Japan for the purpose, so far as may be practicable, of administering the affairs of the jurisdiction for six months or a year, at my option, unless a Bishop should earlier be elected and consecrated for the Missionary Jurisdiction of Yedo, and the Board of Managers of the Domestic and Foreign Missionary Society having asked me to act also as its representative and on its behalf, I sailed from San Francisco March 8th, and reached Tokyo Easter Monday, March 30th. I spent the months of April, May, June and July in active work in the field, and set sail on my return voyage July 29th. I have now the privilege of submitting to the Board the annual report on the mission.

I regret that I could not fulfil in the field the full measure of either of the alternative periods named by the House of Bishops. I also regret that I am not able to comply with the request with which the Board of Managers honored me—that I would visit China in October and participate in a conference of Bishops which it is proposed to hold in Shanghai in the fall. But I was called away from my own missionary district suddenly at a critical juncture, and precedent obligations, financial and otherwise, which every dictate of honor demanded that, if postponed, should at least be duly fulfilled, forbade my continued absence, and I conceived that the two months beginning about the middle of July, during which there is a lull in work in Japan, on account of the extreme heat, could best be spent in the return journey to South Dakota and in discharging my obligations to the

work there. I reached my own home, Sioux Falls, August 20th, and after a few days proceeded to the Indian country to meet a convocation of the Niobrara Deanery of South Dakota.

### FIRST IMPRESSIONS.

I presume I may have taken a somewhat rose-colored view of things in Japan, for I was made to feel very much at home; everything wore the charm of novelty; and my stay was so limited that I felt perhaps too much the spur given by the sight of opportunity, and did not realize enough the impediments which, after a time, are sure to reveal themselves; nor had I time for that prostration of energy which comes from frequent frustration of plans and the monotony of routine work. I was in Japan, too, during one of the most favorable seasons of the year, and it was said there the season was one of more than ordinary beauty. The scenery is extremely attractive, and the verdure, blossoms and flowers reach a degree of beauty that can be adequately described only by the word *splendor*.

### THE CLIMATE AND HEALTH.

It seemed to be agreed on all sides that the climate of Japan is neither inspiring nor sustaining, and that one has less to spend and needs to spend it more prudently than in the United States. I consulted several physicians, familiar by long residence with the climate and experienced in the treatment of its characteristic diseases, and they concurred in the opinion that, in general, no foreigner should be sent out as a missionary who could not stand the test required by first-class life-insurance companies as a condition precedent to in-

surance, and that, in particular, the following classes of persons should be considered physically unfit for service in Japan, viz.:

(a) Those who suffer from catarrhs of any kind (bowels, lungs, etc.); (b) those who are subject to cerebraesthesia (brain tire) or any form of neurasthenia; (c) those who suffer from affections of the kidneys or lungs; (d) those who have a tendency to rheumatic affections.

#### RECEPTION.

*By Bishops Williams and Bickersteth.*—I found the former much improved in health and able to engage actively in the missionary work on which he had spent his life. I profited much throughout my stay by his large experience and ripe judgment.

Our mission has received much aid from the episcopal offices rendered at the request of the Standing Committee by Bishop Bickersteth, Bishop of the English Church in Japan, and it was my privilege to meet him the very day of my arrival. We were frequently in each other's company, privately and publicly, and enjoyed the freest and most fraternal councils throughout my sojourn, which were to me most profitable.

*By the Missionary Force and the Japanese.*—I was most cordially received by the brethren of our mission, clerical and lay, native and foreign, and the doors of work, homes and hearts were thrown wide open to me. A good spirit, nay, the Good Spirit, seemed to be with us all. My reasonable plans were cordially seconded and even criticisms and change, in the few cases in which they seemed called for, were accepted, as they were meant, in good part. I know of no more impressive field of missionary labor. And whether I consider the beauty of the country, the native courtesy, cleverness, and eagerness to learn, and the literary tastes of the people, the large opportunities Japan offers for the exercise of the highest gifts, or the character of the missionary force, both foreign and native, I cannot but exclaim at once, "Who is sufficient for these things?" and, Happy the man who shall be called to exercise the episcopal office in such a field, among such a band of fellow-laborers!

#### TWO-FOLD STATUS OF THE WORK.

It is not perhaps generally understood at home that the native Christians connected

with our American mission, with and through the English mission, have united to form an independent Church known as the Japan Church.

The synod held in April last did not have for its object, as some seem to have supposed, the organization of such a Church. It was the regular biennial synod provided for by the constitution of a Church organized in February, 1887. It is composed of the English and American Bishops having jurisdiction in Japan, of certain native and of certain foreign Presbyters, English and American, and of lay delegates chosen by the local councils. It is a self-governing body, and asks to take its place, though as yet in an humble way, alongside the Churches of England and Ireland and of our own in the United States. The new organization follows Catholic lines in faith, orders and worship. The canonical Scriptures as given by inspiration from God, the Apostles' and Nicene Creeds, the Sacraments as the Lord hath commanded, the historic Ministry with the three orders, are all made by constitutional provision parts of its being. The Prayer Book, however, was adopted by resolution, and only provisionally. It was felt that the time had not come to say that the form of worship of the Anglo-Saxon would permanently suit the Asiatic.

The condition of affairs in Japan unquestionably demanded the formation of this independent Church. The Japanese will not brook the control of foreign masters and our Christians had reached a point at which no ecclesiastical management would be acceptable in which they did not share. Wise safeguards have been thrown about the legislation of the young Church. By its constitution the Bishops constitute practically an independent and co-ordinate body, and their consent is a condition precedent to any legislative act. The foreign clergy are duly represented, as well as the Japanese clergy and laity, and a vote by orders can be demanded.

#### NEED OF BOTH THE AMERICAN AND ENGLISH EPISCOPATES.

Bishop Bickersteth and I unite in the opinion that, having regard to the work which lies before the Anglican Communion in Japan, and to the special qualifications of each branch of the Communion for conducting it, it is better that the Church



should be presented to the Japanese in its composite form, as exhibited in its English and American branches, than in the specific form in which it would be represented by either branch alone.

Neither Church will be adequately exhibited unless, as at present, its organization has been completed by the presence of a Bishop. Hence we regard the presence in Japan of a Bishop of each Church as highly desirable.

Further, each of such Bishops can obtain recruits from his own country most readily and supervise them most acceptably and efficiently; and both Bishops can together secure more missionaries than either could obtain alone. Moreover the different questions which require solution in introducing and developing the Church among an Asiatic people in the state of intense activity of thought and rapidity of action which marks the Japanese, can best be met in the councils of Bishops representing both the English and the American type of social, political and ecclesiastical life.

And, again, in the synod of the Japanese Church, the Episcopate has practically a veto power, the exercise of which by *one* Bishop would be, to say the least, invidious.

The work of the foreign Bishops in Japan is provisional. The whole state of thought and feeling among the Japanese forbids the introduction into Japan, as permanent institutions, of branches of either the English or the American Church, and nothing would offend the national feeling and hinder the extension of the Church more than the giving the Japanese just cause for suspecting that we desire or intend to impose upon them a permanent foreign Episcopate.

Every wise principle of propagating the Gospel in Japan demands that our work should be regarded as that of so directing the missions of the American and English Churches that a Japanese independent and self-supporting Church shall be the result. Indeed, these Churches have so far committed themselves to this policy that a Japanese Church with its own constitution and canons has been in existence for four years. The English and American Bishops are not regarded by the Japanese, and should not be regarded by us, as having jurisdiction over dioceses finally delimited, but rather as forerunners in the Episcopate of Japanese Bishops who will exercise jurisdic-

tion over such permanently defined dioceses as the expansion of the Japanese Church may in future demand.

#### REACTION.

As is well known, enthusiasm for foreign manners, dress, thoughts and religion was arrested a year or two ago by a decided reactionary process. The reaction was due in part to a feeling of chagrin that foreign nations were forcing the Japanese to continue to acquiesce in unfair provisions of treaties which had been exacted from them in their ignorance and helplessness, partly to a recognition of the fact that they had become competent to do themselves many things which they were at great cost employing the foreigner to do, and partly to a consciousness that in their sudden eagerness for foreign thought and institutions and customs they had gulped down a vast amount of undigested matter, and that if discomfort and harm to the body, social and political, were to be escaped, time must be given for digestion and assimilation.

Imitation is not appropriation, and foreign ways can be safely adopted by Japan only in harmony with its own individual life and with its historic past. However much this reaction may retard the immediate progress of Christianity and however inopportune the reaction proved in view of my special mission, I cannot but regard it as on the whole thoroughly opportune and healthy. There would be little hope for the Christian graft if it were allowed to be inserted on the wild tree with such violence and haste as to tear it up by the roots or to split it from top to bottom. This reaction has probably reached and passed its maximum, but it has decreased the numbers in almost every line of work, the numbers attending the services, the numbers attending our schools, the number of inquirers and catechumens, the number baptized, the number confirmed, and has produced a lull in all missionary undertakings. But Japan has, I hope, advanced too far in a new life ever to go backward. The nation has too many sons of intelligence and of earnest moral purpose ever to be permanently content with that which is decrepit and outworn. She has a career—a career full of encouragement to every lover of his race—a career, however, which she cannot achieve, as she well knows, without friendly offices from more

advanced peoples, but in which she does not want commiseration or condescension, much less control, from outside. The first lesson they learn who are real helpers of the Japanese is to treat them as equals and to bear one's self to them not with pity or condescension, but with *brotherly love*.

#### MY INTERPRETER.

Most providentially I enjoyed the services as interpreter of Mr. M. Okura, a man who added to almost unequalled skill in that capacity a deep interest in the work I had to do and a warm devotion to my interests, and, not to refer now to other spheres in which he served me, he interpreted for me in public addresses with so much spirit and force that he was always able to gain and hold the attention of my audiences, whether Christian or heathen. He was led to Christ and baptized some months before my arrival as the result of association with ladies of our mission.

#### CONVOCAION.

After I had gone over the field, I called a convocation of all the clergy and catechists and of lay-representatives of the congregations to meet in Trinity Church, Tokyo, the last of May—the first meeting of the kind that had been held in the history of the mission. The best feeling prevailed. The devotional services were edifying. An address in which I strove to touch upon some of the special needs and perils of our work was well received, and as the time seemed to have come for giving to the Japanese Christians that share in the management of the work which they desired and which their intelligence and zeal merited, measures were taken which, it is hoped, satisfactorily accomplished this end. A new interest and enthusiasm were the result, and the gathering dispersed after the impressive sight afforded by the ordination of five Japanese Deacons, with the general feeling that the meeting marked an epoch in the history of the Church.

#### OFFICIAL ACTS.

During my stay in Japan I preached sixty-seven times, celebrated the Lord's Supper twenty-eight times, confirmed 234\* persons, ordained five Deacons, and licensed thirty-one catechists.

#### STANDING COMMITTEE.

The Rev. H. D. Page; the Rev. J. M. Francis; Dr. Henry Laning; Mr. J. McD. Gardiner.

#### ORDINATIONS.

I ordained to the Diaconate on the First Sunday after Trinity, May 31st, 1891, in Trinity Church, Tokyo, the following members of the graduating class of the Divinity School, viz.: Yosimichi Suguira; Yasutavo Naide; Toshizumi Chikashige; Minagawa Sakichi; Hisakichi Yamabe. Of the excellent character and qualifications of these men I write elsewhere under the head of "The Divinity School."

#### CONFIRMATIONS.

Kyoto, five; Osaka, St. Timothy's, five; Osaka, Holy Comforter, three; Otzu, five; Imadzu, three; Nagahama, six; Hikkone, one; Nara, thirty-four; Wakayama, fourteen; Sakai, four; Fuchu, six; Satte, three; Kumagai, six; Mayebashi, two; Tokyo, Trinity Church, thirty-one; Tokyo, the Rev. Mr. Tai's church, three; Sakai, one; Nara, six; Miwa, nine; Tawaramoto, eight; Kutara, ten; Takada, twelve; Gojo, ten; Hashimoto, eleven; Osaka, St. John's, nine; Obama, nine; Tsuruga, eight; Kawagoye, six; Tokyo, Trinity Church, four; total, 234. I also confirmed for Bishop Bickersteth, July 5th, 1891, at St. Paul's Church, Tokyo, eight, and July 12th, on board her Majesty's ship "Severn," nine.

#### THE EVANGELISTIC WORK.

This work has grown considerably and is divided into districts, superintended by Presbyters, as follows:

#### CATECHISTS AND STATIONS.

Under the Rev. John McKim: Osaka—St. Timothy's, catechist, Mr. Uemura; St. John's, Deacon, the Rev. Mr. Minagawa; St. Paul's, Deacon, the Rev. Mr. Chikashige; Holy Comforter, catechist, Mr. Momoki; at large, catechist, Mr. Horiye; Bible-woman, Hirosha. Sakai—catechist, Mr. Ochiai; Bible-woman, Ueno—preaching-place, catechist, Mr. Nagata; Bible-woman, Miss Totsugawa. Tsuruga—catechist, Mr. Arai. Imadzu—catechist, Mr. Jo. Obama—Grace Church, catechist, Mr. Tsutsui. Nabari—catechist, served from other points. Catechist at large, Mr. Otsuka.

Under the Rev. J. C. Ambler: Kyoto—Gojo Chapel, catechist, Mr. Nakahara; second sta-

\*Seventeen also for Bishop Bickersteth.



tion—catechist, Mr. Tagawa; Bible-woman, Miss Tanaka. Otzu—preaching-place, catechist, Mr. Fukui; Bible-woman, Miss Shinoge. Zeze—preaching-place, catechist, Mr. Fukui. Hikkone—preaching-place, catechist, Mr. Jo. Nagahama—preaching-place, catechist, Mr. Jo.

Under the Rev. J. Dooman: Nara—Christ Church, catechist, Mr. Yamada; preaching-place, catechist, Mr. Tanaka. Miwa and Sakurai—preaching-places, catechist, Mr. Miyawo. Iabata and Gose—church, catechist, Mr. Kwan. Gojo and Shimaichi—preaching-places, catechist, Mr. Urabe. Hashimoto—preaching-place, catechist, Mr. Shiga. Koriyama and Hashimo—preaching-places, catechist, Mr. Okabe. Tawaramoto, Yagi and Kutari—preaching-places, catechist, Mr. Watanabe. Wakayama—Church of our Saviour, Bible-woman, Miss Okamoto.

Under the Rev. H. D. Page: Tokyo—preaching-place, catechist, Mr. Nakamura; at large, Deacon, the Rev. Mr. Yamabe; at large, catechist, Mr. Kuribara; at large, catechist, Mr. Nagayama.

Under the Rev. Mr. Tai: Tokyo—Kanda, chapel, catechist, Mr. Metsasita; preaching-place, catechist, Mr. Zuzuki.

Under the Rev. J. T. Cole: Fuchu, Ogawa and Honshiku—preaching-places, catechist, Mr. Ono. Ome—preaching-place, catechist, Mr. Totsuka. Kawagoye—church, catechist, Mr. Maezumi. Matsuyama—church, catechist, Mr. Orima. Yorii and Ogawa—preaching-places, catechist, Mr. Ichikawa. Kumagai—church, catechist, Mr. Koizuka. Sakae and Satte—preaching-places, catechist, Mr. Tomita. Koga—preaching-place, catechist, Mr. Tomita. Tokyo—Grace Church and Kudan Chapel, catechist, theological student.

Under the Rev. J. L. Patton: Mayebashi—St. Mathias', catechist, Mr. Hayakawa.

Under Bishop Williams: Tokyo—Trinity Church, Deacon, the Rev. Mr. Naide; Shinko Chapel, Deacon, the Rev. Mr. Sugiura; Asakusa Chapel, catechist, Mr. Kakunaka; Hatchobori—preaching-place, catechist, Mr. Ando; Irefune Cho, preaching-place, catechist, —.

#### OUR INSTITUTIONS.

Our institutions in their buildings, equipments and grade, and in the impression which they produce upon the public mind, are far inferior to those of most of the other

religious bodies which are at work in Japan. These latter institutions have received magnificent gifts ranging from \$10,000 to \$25,000, benefactions such as our own have never known, and able men sent out to conduct them have outnumbered ours two to one. Our representatives have, however, courageously and patiently done the best they could with the limited moral and pecuniary support at their disposal; and though our institutions fall far short of what our people at home would like them to be and should have made them to be, they are real blessings and at once engage, when seen, the keenest interest, and they seem ready to leap forward into larger and higher life as soon as the Church will, by a more liberal spirit, free them from their present limitations. Our institutions will prove in the future more practical and useful, too. The earnest and sensible words of the Japanese in our conferences with them during convocation and at other times have impressed upon all the great fact that if we would do the Japanese the best service, we must see with Japanese eyes, and so conduct our institutions that those who enjoy the benefits they afford will be fitted to live, not a foreign life, but a life proper to their own manners and their own land.

*The Divinity-school, Tokyo.*—The paramount need in Japan is native "ministers of Christ and stewards of the mysteries of God." Invaluable as foreign missionaries are for the present, the very fact that they are *foreign*, foreign to the manners, habits of thought, tongue and nationality of the Japanese, puts them at a serious disadvantage, and one who imagines how he himself would feel should the foreigner come to *his* native country to teach *him* a new religion, wonders not that a foreign missionary meets hindrances, but that he is received as freely as he is. The Church and Christianity in Japan are moveable property, not fixtures, until the sons of Japan minister to their brethren in the flesh the grace of God. Our Japanese Christians feel this keenly and they insisted upon it in their conferences with me in terms as emphatic as their native courtesy would permit. Our divinity-school, in which natives of Japan are being educated for catechetical and ministerial work, is, therefore, of all our institutions, the most important. The work done in it last year was of the highest value. The six men graduated (five of

whom I ordained, the sixth expecting ordination during the next twelvemonth) proved themselves in their examinations, which were those required for Priest's Orders, well furnished men. They are ingenuous, hopeful, competent, and I feel sure they will approve themselves in their ministry to man and God. Some twenty-five new men will be matriculated in September, (1891). A wise rule requires that students after two years of study shall spend a year or two in practical work as catechists in the field, and their readmission to the school, and their acceptance as candidates for Holy Orders, depend upon success in this probationary work. A much-needed hall for recitation-rooms and offices will soon be begun, and as this building will constitute the front of the now unfinished structure, it will add as well to its appearance as its convenience. I have arranged that the Rev. Messrs Page, Tyng, Woodman and Francis shall give the full measure of their time and strength to the divinity-school, and the Rev. Mr. McKim will, as heretofore, give a regular course of lectures. Professors and students look forward with freshened hope to the coming year—my love and prayers are with them—a piece of irony, I think, unless the Church will enable me to provide them with a theological library. It will hardly be credited, and yet it is true, that we expect our theological professors and students in Japan to contend for "the Faith once delivered to the saints" under attack from the grandest heathen religion the world has perhaps ever known and from modern unbelief in its most intellectual and attractive shapes, and provide them with a theological library which does not number a hundred volumes! I earnestly appeal to the Church in behalf of this crying need. A library of at least 1,000 volumes of standard works should be at once provided, and if about \$2,000 can be secured, an extension of the hall about to be erected for recitation-rooms and offices can be made which would serve the purposes of a safe depository for these books and of a reading-room, and at the same time give a finished look to the entire structure.

*St. Paul's School, Tokyo.*—Twenty-nine students. Next to the divinity-school I place in importance this school and for very much the same reasons which made the claims of the divinity-school so impressive.

St. Paul's, while intended to raise up Christian young men fitted by their education there for any honorable vocation, is also meant to be directly a feeder to the divinity-school. It has received in the past only enough support from the Church to keep its principal and its teachers from despair, and the school itself from dying. I have been able to secure for the coming school year a Japanese gentleman of force and enthusiasm, a university man of reputation who with Mr. Gardiner, the principal, and Mr. Saotome, the manager, will form a council of administration for the school. I had many deeply interesting interviews with them, individually and together, on the future of the school and I left them full of hopeful plans for its improvement; but it is essential to the success of the institution that the Church should take a larger and more liberal view of the work which it is called to do. We cannot expect that men of spirit and power will throw in their lot with us if all our views and plans and methods are meagre and pinched.

*St. Margaret's School, Tokyo.*—Forty-five pupils. A change has been made in the management of St. Margaret's School which marks the advance of the Japanese Christians and will prove, I trust, a great step forward. This school, having reached a marked degree of efficiency as shown by the closing exercises, and the health of Miss Heath, the principal, requiring that she shall have opportunity for prolonged rest, the time seemed to have come for making the experiment of committing its immediate control and management to the Japanese. The building was, therefore, committed to their custody from July, 1891. The income of the school and its management will be committed to them from September 1st, 1891.

*St. Agnes' School, Osaka.*—Fifty-four pupils. It seemed best that this school, like St. Margaret's, Tokyo, should largely pass into the management of the Japanese in order that the course of study and method of life pursued in the institution should be more calculated to fit the pupils for useful lives among their own people. Several Japanese gentlemen, Mr. Chikashige (Deacon), and others, with the Rev. Mr. McKim as chairman, will have charge of the school as a board of directors, Mr. McKim acting also as nominal principal. Miss Palmer and



Miss Lowell will be non-résident teachers, the resident teachers and the resident manager being Japanese. Miss Williamson, who has served the school as principal with great business ability and devotion, retires and returns to St. Paul's School, Tokyo, to resume the work which she did there with great acceptance before she withdrew to take charge of St. Agnes' School. There is a fund already on hand to erect a suitable building for this school, but the question of its proper location, whether within the Concession or out in the city, whether in Osaka or elsewhere, is a very difficult one which cannot be immediately settled. The bounds of future dioceses and the location of future diocesan centres, the avoidance of interference with like institutions of the English mission and of other religious bodies, and other important questions are all concerned, and I venture, therefore, to postpone the erection of the new building. Haste now would involve repentance at our leisure. I am sure that the donors of the fund wish that it shall be wisely spent. Meantime, the school will be conducted in the old building which, while not what one wishes, can be made at least safe and tenable for another year.

*School at Nara.*—A peculiar interest attaches to this enterprise because of the fact that it has been in its inception and conduct so largely a Japanese effort, and because of the liberal gifts which the Japanese gentlemen, who, with the Rev. Mr. Dooman, have it in charge, have bestowed upon it. There is life and stir in it, too. It is situated in the midst of a country of rare beauty and in the outskirts of a town of great historical renown and is a valuable auxiliary to our work. A debt of a little less than \$1,000 hangs, however, upon the property and, I fear, will crush the effort, and the title to the property is in a very unsatisfactory condition. The Japanese managers beg relief and are ready to deed the property to trustees acceptable to the Board if they can be relieved of the debt.

*Ladies' Institutes, Tokyo and Osaka.*—These undertakings, that at Tokyo under Miss Aldrich, and that at Osaka under Miss Bull, are intended to meet the case of young ladies and married ladies of the upper class, whose need of influences which will inform their minds, develop their characters, and

enlarge the sphere of their womanhood, is second to hardly any need in Japan. Miss Aldrich and Miss Bull are both admirably qualified for just the work they are called upon to do, and while the scope and the reach of their work are very much circumscribed by lack of suitable buildings and appointments, it is of the highest possible value. I am not prepared at present in the uncertainty as to the development and future delimitation of the field to say whether or not the institute at Osaka should be considered one of our *permanent* efforts, but that question need not hinder its present support. The ladies' institute at Tokyo, being located at the capital and at our centre of operations, should be put on a substantial basis.

#### CATECHISTS.

There are thirty-one licensed Japanese young men serving as catechists in the field. Some of them have had the advantage of a two years' course in the divinity-school and others are less well prepared; but they are on the whole a very creditable body of men and far in advance of what I had dared to expect. On them has been thrown of necessity, from lack of an ordained Ministry in these early days, a large part of the duty which devolves ordinarily upon the pastors of the flock. If not the backbone, these catechists are the ribs of the body. Could they but see them and commune with them as I have done, how many of our liberal and loving laymen and laywomen would esteem it a privilege to support one of these catechists as representatives in this hopeful field! Their salaries range from \$100 to \$200 per annum.

#### REALITY OF THE WORK.

Some doubt this because they believe in nothing. Others doubt it, because they have met with unsatisfactory converts and generalize too hastily. Others doubt it, because they forget how far they themselves fall short of what a Christian ought to be, and do not consider what the judgment on their character would be were they subjected to unsympathetic scrutiny. Break loose from toils such as these, and wonder and praise will take the place of doubt. When a respectable farmer with wife and son walk in ten miles to the nearest town to receive the rite of Confirmation, and then plod their way on foot home again to live among their

heathen neighbors in solitary deprivation of all the means of grace ; when a little company of a dozen converts led by their catechist keep up their worship though the whole town is against them and conversion to Christianity means social and business ostracism, and when they come together and meet me for Confirmation privately under cover of the night, barring the doors and windows of their little chapel as the only mode of securing safety from being pelted with stones, I could doubt the reality of my own religion but not the reality of theirs. O easy-going Christians of America, happy is it that ye were born in Christian lands, otherwise, had ye been Christians ?

#### HOSPITAL WORK.

*St. Barnabas' Hospital, Osaka.*—This institution has felt the beneficial effect of the return of its well-known head, Dr. Laning. It has lately taken into its management a number of Japanese Christians and immediately felt the beneficial influence of their intimate knowledge of men and things. Dr. Laning reports the number of *visits* made by patients during the year, 6,654, the number of *individuals* treated, 993, of whom ninety-nine were in-patients, and 206 visits made to patients at their homes.

*Hospital, Tokyo.*—Most generous provision has been made for the erection of a suitable building for this work, but unavoidable delay has been occasioned by questions of moment, such as whether we possessed land enough for the proper accommodation of the hospital, whether it were wise to locate it on the Concession, or not, all of which questions demanded careful consideration, and it was only in July that I felt able to authorize our Mr. Gardiner, who has the matter in charge, to proceed to erect the hospital alongside the divinity-school and across the street from Trinity Church. A dispensary has been conducted, however, throughout the past year with good results to the bodies and souls of men.

#### TOKYO : EVANGELISTIC WORK.

This city, numbering as it does 1,200,000 souls, constitutes a field for evangelistic work which might fairly claim for itself alone an expenditure of money and energy equal to that which we are now spreading over the whole of Japan. Our clerical force there has of necessity confined its attention chiefly to the divinity-school.

Lately, by the joint action of Bishop Bickersteth and myself, the whole city has been divided into two parts, there being assigned to the American mission the portion described below, and all the rest being assigned to the English mission.

I made the following divisions of the part of Tokyo assigned to us and the following appointments of clergy to the charge of them severally, with the desire to develop and systematize the missionary work ; but in most of the divisions thus made, the work will at first be largely that of investigation merely, as the funds which can be commanded, if any, will be limited. The professors of the divinity-school as well as the other Tokyo clergy have entered into the plan heartily, and it is believed that the co-operation of the divinity-students in this enterprise will be at once beneficial to the effort and of high value to them in giving them experience and training in practical work. The division of the city referred to is as follows :

Kyobashi-ku (except that part which lies west of Kino Kuni Bashi and Kyuan Bashi) will be worked in connection with Trinity Church under Bishop Williams. Hongo-ku will be in charge of the Rev. T. S. Tyng. Kojimachi-ku (north of the British legation) will be in charge of the Rev. J. T. Cole ; Soto-Kanda and Shitaya-ku will be in charge of the Rev. M. Tai ; Kanda and Nihonbashi-ku will be in charge of the Rev. H. D. Page ; Asakusa and Honjy-ku will be in charge of the Rev. J. M. Francis ; Fukagawa-ku will be in charge of the Rev. E. R. Woodman.

Trinity Church, Tokyo, a fine building, a monument of the self-sacrificing labors of Bishop Williams, is not only the pastoral center of our institutional work in Tokyo, the divinity-school, St. Paul's School, St. Margaret's School and the hospital being grouped near it, but has become an important centre of evangelistic work among the poor, in which the Misses Perry, working under the Ecclesiastical Authority though not sent out by the Board, have borne a very influential part.

#### CONCLUSION.

I would that I might by this report convey to the Church some such impression as that which I received of the importance of Japan as a missionary field. Japan is in need, and will receive help from us with



more readiness than from elsewhere. Many of her best sons feel their need. They avow it in a manly way, saying, "We want teachers, not masters."

I will not dilate here upon what the needs of Japan are; I think of what might happen should I by doing so provoke the Japanese to detail, by way of retaliation, the defects

and vices in our manners and habits which strike them. Our calling is neither to depreciate them nor to exalt ourselves; but to go to them in all brotherly love and "show forth the praises of Him who hath called us out of darkness into His marvellous light."

WILLIAM H. HARE,

Missionary Bishop.

### ANNOUNCEMENTS.

*Africa.*—Miss Julia L. Smith, after three years' service in the orphan asylum, left Cape Palmas, July 18th, and sailed from Monrovia two days later by the steamer "H. Woermann," and *via* Hamburg arrived in New York by the steamer "Weiland" August 29th.

*China.*—The Board of Managers, at its meeting September 8th, acting for the Missionary Bishop of Shanghai, appointed the Rev. Robert K. Massie, of Virginia, a missionary to China. Special contributions have been made for Mr. Massie's outfit and support. The Rev. Mr. Ingle and Mr. and Mrs. Massie are hoping to leave for China early this month.

—The Rev. Frederick R. Graves and family, who sailed by the steamer "Empress of India" from Vancouver, British Columbia, July 29th, arrived safely at Shanghai, August 17th. They were expecting to proceed to their station at Wuchang on the 24th of that month.

—Edward M. Merrins, M.D., medical missionary to Wuchang, sailed from New York by the steamer "Nevada" August 1st, reaching London on the 13th. He

was expecting to sail by the steamer "Shannon" of the P. & O. Line on September 3d, and to reach Shanghai in about forty days.

*Japan.*—The Rev. Arthur R. Morris, returning to Japan for two years' service in Trinity Divinity-school, Tokyo, left New York September 5th, expecting to sail from San Francisco by the steamer "Gaelic" September 15th. He went at the solicitation of those in the field to resume his former work.

—The Rev. J. M. Francis and wife, after a brief sojourn in the United States for the benefit of Mrs. Francis' health, left Milwaukee, Wisconsin, September 2d, and reached Vancouver, British Columbia, on the 8th. They were expecting to sail by the steamer "Empress of Japan" on the 10th. The Lord Bishop of Exeter and his son Bishop Bickersteth, the Bishop of the Church of England in Japan, were fellow-passengers.

—The names of the five young Japanese whom Bishop Hare admitted to the Diaconate in Trinity Church, Tokyo, on Sunday, May 31st, are as follows: Sakachi Minagawa, Toshizumi Chikashige, Hisakichi Yemabe, Yoshimichi Sugiura, Yasutaro Naide.

### CHINA.

#### THE SITUATION IN THE EMPIRE.

THE Rev. F. R. Graves, writing from Shanghai, August 18th, of the safe arrival in China of himself and his family, says: "Matters in China seem to be in a very uncertain state. There is a good deal of talk about possible war, and it is still uncertain whether the riots will break out again. One thing seems certain—when this matter of the riots is finally settled, either by war or by peaceful negotiation, China will not

stand where she stood before, and work will be the easier.

"There has been a discussion in the papers here about the usefulness of missions. It was provoked by a Chinese official of high standing attacking missions and missionaries in the severest manner in a letter to the *North China Daily News* of Shanghai. There were many answers, but one of the best two was by our Mr. Yen. It was a courteous and crushing rejoinder."

# MISCELLANY.

## TOPICS FOR PRAYER.

- I. FOR Divine protection of our missionaries in China in the midst of perils.
- II. For the Spirit of wisdom and power in the approaching Missionary Council.

## NEW EVERY MORNING.

EVERY day is a fresh beginning,  
Every morning is the world made new,  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you—  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed.  
Yesterday's errors let yesterday cover;  
Yesterday's wounds which smarted and  
bled  
Are healed with the healing which night  
has shed.

Yesterday now is a part of forever,  
Bound up in a sheaf which God holds tight,  
With glad days and sad days and bad days  
which never  
Shall visit us more with their bloom and  
their blight,  
Their fulness of sunshine or sorrowful  
night.

Let them go, since we cannot revive them,  
Cannot undo, and cannot atone;  
God in His mercy receive, forgive them;  
Only the new days are our own,  
To-day is ours and to-day alone.

—Susan Coolidge.

## A WONDERFUL STATEMENT.

XAVIER has left on the record a marvelous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no one person has ever confessed to me the sin of covetousness." Bishop Wilmer says: "One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known, John Stewart, of Virginia. We used to

talk this matter over frequently. He would say, 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving, giving, giving!' The most liberal are the most fearful of selfishness. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness; and, for the same reason, the most generous their selfishness."—*Selected.*

## A FRIEND OF MISSIONS.

THE late Mrs. T. C. Doremus, of New York city, was conspicuous for interest in Foreign Missions, and for her continuous and unsparing labors in their behalf. Her husband, being like minded with herself, heartily co-operated with her. Their house was always open to missionaries of the Cross on their way to and from their fields of labor, and not only was a generous hospitality dispensed to them, but also numerous offices of kindness performed for them. Mrs. Doremus' ministrations did not cease until they had actually commenced their journey, and her face was often the first they met on their return to New York. Besides these kind attentions and services to the heralds of the Cross both Mrs. Doremus and her husband gave liberally to missionary societies, and they frequently sent books and other things to cheer the toilers in their work or better enable them to fulfil their calling. They spared no pains to aid them in the accomplishment of their work, and they were far from confining their attentions and services to Presbyterian missionaries. Some of our own missionaries have received their kind and thoughtful ministrations.

The Rev. Dr. Talbot W. Chambers writes concerning Mrs. Doremus in the *Missionary Review*. He calls her "an American Persis the beloved." He says: "So active and assiduous was she in these various forms of aiding the missionary enterprise, that it is not easy even for those acquainted with all its details to mention or conceive anything that she left undone. She habitually did more than any one beforehand would have deemed possible, and this, too, through



summer's heat and winter's cold, and often in periods of great physical debility.

"Yet with all this intense devotion there was no one-sidedness; least of all, was there any neglect of home or domestic duties. No hint of Mrs. Jellaby could be seen in her well-ordered household, where cheerfulness always reigned, and love was the mainspring of every word and act. . . .

"At a meeting recently held in this city with the view of procuring playgrounds for the children of tenement houses, a lady of repute made a speech in which she said: 'She was of the opinion that the hundreds of thousands of dollars sent out of this country for Foreign mission work might be better spent in educating physically, mentally and morally the children who dwell in the slums of New York, and who are going to be men and women of the coming generation.'

"The good lady only expressed a common misapprehension in suggesting the thought that the funds given for Foreign Missions are just so much subtracted from what would otherwise be given to philanthropic work at home. Intelligent observation shows just the contrary. One species of work reacts favorably upon another. Friends of the Foreign work are usually as much interested in the Domestic. Certainly this was the case with Mrs. Doremus, as the merest mention of her course will show. For very many years she did the marketing twice a week, for two and sometimes three benevolent institutions with which she was connected. For more than a generation she was an active member of the Woman's Prison Association. She assisted in founding and maintaining the Nursery and Child's Hospital. She did so much toward the establishment of the Women's Hospital that it may truly be said to owe its existence to her. The Presbyterian Home for Aged Women had her for one of its active managers, and she was personally interested in the Gould Memorial for the Italo-American schools. Nor were her untiring energy and far-seeing sagacity confined to public institutions. In every good work conducted by the city church of which she was a member she took part, besides ministering in a private way to the needs of individuals and households, suffering from sickness or bereavement or the manifold ills of narrow means."

## MEDICAL MISSIONS.

MRS. ISABELLA BIRD BISHOP, author of "Unbeaten Tracks in Japan," "The Golden Chersonese," and other books about her wide wanderings, is an enthusiast on the subject of medical missions, having been an eyewitness of their highly beneficial results in many parts of the world.

Of the effects of Dr. Cochrane's medical work in Persia she recently gave the following instance: "On one occasion the chief of the Kurds—Sheik Abdullah—sent for Dr. Cochrane, and told him that he was about to make war upon the town, but that if he would indicate the exact position of the mission buildings, and warn the missionaries to keep within their shelter, he would guarantee that no harm should befall either houses or people.

"And so it came to pass. So grateful was Abdullah for services rendered by the doctor that he contrived to restrain the ferocity of his men for the whole seven weeks during which the siege lasted and firing was kept up. Not a missionary, not one of the 500 native Christians who took refuge with the missionaries, was touched. Their goods and their cattle, too, were in safety in the mission buildings. Even the five Christian villages outside the town were, for Dr. Cochrane's sake, left unmolested. This is all the more remarkable when we consider the natural disposition of the Kurd, the fanatic fury to which he is roused by his religion—eminently a religion of the sword—and the annoyance felt by Abdullah at the long resistance of the Persians."

## A SUBTLE ENEMY.

"THERE is an enemy in the midst of you!" suddenly exclaimed Gladstone, in an eloquent address to Italian statesmen. The illustrious assembly, at this unlooked for turn in his speech, were startled, and with amazed, inquiring looks turned to each other and whispered, "He means the Pope." But the great statesman did not mean the Pope. He meant another enemy which was sapping the foundation of the empire, and opposing the way of the Italians to higher and nobler destiny. The amazed and inquiring assembly asked, "Who can this enemy be if not the Pope?" "Would you know," said the orator, "the name of the enemy? His name is *Deficit*." This subtle

enemy Deficit was killing the nation. It was impoverishing the people, and dragging the nation down to a lower rank among the civilized Christian nations of the earth. This same enemy, whose name is Deficit, is the worst enemy to-day of missions.—*Selected.*

### A NEW PETITION IN THE LITANY.

UPON reading in a late number of *THE SPIRIT OF MISSIONS* of the full and speedy answer to the petition not long ago added to our litany, for the "sending forth of laborers into the harvest," and of the deplorable embarrassment for means to make use of the many who since that addition have offered their services as missionaries, this thought suggests itself: If the fuller spreading of the light of the Gospel, if the timely seizing of an impulse to renewed life in the evangelization of the world, seems to depend only upon a question of money, may not this need be of sufficient weight to warrant the insertion of still another petition in the litany, That it may please God to draw into the treasuries of His Church liberal gifts for the spread of His Gospel?

Truly, "there is a tide in the affairs of men," and not least in spiritual things, which needs to be "taken at the flood." The tide is rising; shall we risk losing the hour's opportunity—shall we leave any measure untried?—*L. R. Ramsdell, in the Churchman.*

### A CONFEDERATION OF EMPIRES.

SUCH a confederation of empires is being reared west of the Mississippi as the world never has seen. The South also is rousing herself to emulate the West. You in the East *hear* but you do not *feel* and *realize* what is going on in these western and southern states. The only way to be touched to the heart by this mighty tidal wave of progress is to be in it, at least for a little time, and to be swept along in its tumultuous and resistless surge. The future of humanity rests in the hands that are toiling to-day west of the Alleghanies, building up the fabric of the mightiest empire the sun ever shone upon. We must teach these hands to fold in prayer and to open wide as almoners of the great riches God is laying in them, or all the world will suffer for our neglect.

One practical suggestion. In my church at Colorado Springs I take every year by the hand scores of Christian laymen, who are crossing the continent from the Atlantic to the Pacific, and are learning, as they can learn in no other way, what a heritage is this vast and fruitful land of ours and what burden is laid upon us that we may make it Immanuel's land. I greet many laymen, but I wish I could greet more ministers. Brethren, go to Europe first, if you must; I know what charm there is in the restfulness of the voyage and in the lands beyond the sea; but don't go to Europe a second time, I beg you, till you have seen your own land at least as far as Colorado and Texas. In Europe we may see what man has done. West of the Mississippi you may see what man is going to do; that is more inspiring. Be no longer derelict in duty to your own land and to your own people.—*Rev. Dr James B. Gregg.*

### INFLUENCING THE MORMONS.

THE Rev. Winfield S. Hawkes, of Salt Lake City, writes in the *Home Missionary* magazine about the almost adamant character of the Mormon population, and he gives the following facts as seeming to account for it in some degree: "When Christian missionary work began in Utah, there was found a considerable number who were ready at once to be reached; people who felt they had been duped or had become dissatisfied with the Mormon faith for various reasons; and among these were many religiously inclined, who were soon gathered into Christian churches and missions; there was another large number who were very desirous of education for their children, who, for the sake of the educational advantages, allowed them to be connected with our missions; many of these were susceptible to religious influences, and quite a number professed conversion; but as some of these grew older they fell away, and to such an extent as to leave much distrust in the minds of the missionaries. After these classes had been reached there remained the 'rank and file' of the Mormon people, who were generally of the lower and debased classes of the countries from which they came, with a dense ignorance which was the inheritance of many generations, accustomed to domineering



authority over their minds and liberties, and who were particularly susceptible to superstition.

"The bold assertions of designing leaders repeatedly made with a tone of assurance, with cunning, although often ridiculous, interpretations of the Scriptures, and the offer of land ownership to those who had never known such a boon in the countries of their birth, reconciled many to the debasing moral teachings of the Mormon church, while others were indifferent to them, and a few welcomed them to depraved hearts. They were taught that the United States Government could not and dared not molest them, and that they were soon to subdue the whole world to their faith. The weak way in which the government dealt with the wickedness emphasized the teaching of the leaders, and begot a self-conceit and a self-assurance which one who has never met it can hardly understand. In such conditions the population grew for a generation, and the many children of polygamous marriages were taught that their shame was really their glory. To a considerable extent these facts account for the almost adamant character of the Mormon population; they are calmly satisfied with their ignorance and their debasement. When a young Mormon becomes liberalized he usually finds his continued associations with his family and former companions intolerable, and a large number of such have left Utah, and are now found in the surrounding states and territories."

#### *A SCHOLARLY MISSIONARY.*

THE Moravians are alive to their individual responsibility concerning the unevangelized nations of the world, and they hold themselves in readiness to go out as missionaries when called upon to do so. This is true of the most scholarly and distinguished among them as well as of others. Henry Augustus Jaeschke, late Moravian missionary in northern India and Thibet, besides German was master of Polish, Danish and Swedish, and was acquainted with English, Hungarian, Bohemian, Latin and Greek, and, after going to the East, already knowing Sanscrit, Persian and Arabic, and, no doubt, Hebrew, he learned Hindustani and Urdu, and lastly Thibetan. He was likewise versed in mathematics and natural science, especially botany. He obeyed the

call of his Church to go to the Himalayan regions unquestioningly and cheerfully, and he lived there in the most frugal and primitive fashion. He had no notion of being too valuable in Europe to be hidden away in the almost inaccessible uplands of Asia. He was a true Moravian.

#### *FRAGMENTS.*

—Nearly all the Chinese who come to America are from two districts on the coast south-east of Canton.

—There are so many Japanese in Shanghai that quite extensive missionary work is being carried on among them.

—Thirty years since there was not one lady working in the zenanas of India, whereas there are now over 100 from Tinnevely in the south to Peshawur in the north.

—When Dr. Wenger, the distinguished translator of the Bible, pressed his Hindoo teacher for a Bengali word for conscience, he, after some thought, replied: "What is not in the country has no name there."

—The Rev. W. Spendlove, of Great Slave lake, in the Diocese of Mackenzie River, writes: "Rome rarely sends a missionary alone, and in this country, where the work is straightforward, from one to four of their agents man even their small stations."

—According to a return to the House of Commons, the total yearly revenue of the Church of England from ancient endowments is not less than \$27,345,855, while the Church has also an additional income of \$1,421,930 from private benefactions made since the year 1703.

—At a missionary meeting at Round Lake, New York, a young lady said that she had given all her jewels to the cause and proposed to give in addition \$250. She asked help from those present, and she received money, jewelry, watches, etc., in considerable quantity.

—On the departure for the United States of Dr. Beebe of the missionary hospital of Nankin, China, more than 1,000 people accompanied him to the great gate. Small-footed women walked painfully along weeping over the departure of a friend, and heathen Chinamen of good position walked by his chair to testify their respect, and they wept as they bade him farewell.

# THE WOMAN'S AUXILIARY.

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ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

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## REBUILDING THE WALLS.

LISTEN then to the call to arise and build. The time, yea, "the set time" for that task has already come, and we have each our appointed part in it. There is work for all. Some may be called to clear away the "rubbish"; others to bring the stones; others again to "hold the spears until the stars appear." But all must help to build. Each one of us may add to that building at least one living, spiritual stone—himself; for in the City of God, each one is both stone and builder, even as He who shall one day place the corner-stone is Himself the Foundation. On that Foundation we may learn to rest, with still calmer and deeper confidence, the basis of our faith. On it we may learn to raise with more and more skilful hands the superstructure of our spiritual life. Wider, too, as well as stronger and higher, may grow the walls of our city, as to her master builders may be given the joy of adding to them many a living stone that once made part of walls raised in hostile siege against her.

Pray for this, work for it, live for it, and the answer to our prayers and our labors of love may be, that we shall see the wall rebuilt though in troublous times; a newer, fairer Zion rising, though it were from ruins of the past, the home of brethren who dwell together in unity, an habitation of God through the Spirit!—*From "The Gospel and the Age," by Archbishop Magee.*

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## TO DIOCESAN OFFICERS.

THE annual meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held in Christ Church House, Detroit, on Thursday, October 22d. It will be preceded by Holy Communion in Christ Church, at nine o'clock, when the Bishop of the diocese is expected to celebrate, assisted by the rector of the parish, and the Rev. Dr. Langford will make the address.

A large attendance of officers is desired at this time. Those planning to be present will kindly notify the Secretary as soon as possible. Officers who cannot attend are asked to send questions and suggestions concerning the Auxiliary and its work to the Secretary, at any time before the meeting, that they may be then presented for consideration.

JULIA C. EMERY, *Secretary.*

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## MITE BOXES.

WE print with pleasure a letter bearing this title, addressed by the Bishop of West Missouri to the women of his diocese. We cannot too often emphasize the importance of this training in systematic giving. In the letter from South Dakota, printed in this number, its value is certainly made plain. We would again remind officers and members of the Auxiliary throughout the Church of the mite boxes for General Missions given freely at any time from the Mission



Rooms, and of the Auxiliary envelopes which we also furnish at the rate of a cent and a half for a package of twelve, which can be used for any of our missionary purposes, special or otherwise.

#### BISHOP ATWILL'S LETTER.

*Dear Women of West Missouri:*

Who will help the work of the Lord this year by filling a mite chest? Help the work of the Lord by filling a mite chest? That seems a little thing to do—too little to be of any serious importance.

Yes; but you housewives know that most of the good or ill of life is formed by the steady gathering of little things. How does the dust throw its gray mantle over your frames and furniture, and dim the window-panes, unless you are "on the alert"? How do the grocer's bills grow? How do dollars and dollars' worth of five-cent pieces drop out of your fingers into the ever open and outstretched palm of the car-conductor? How do the garments, the meals and order come in the household? Here a little and there a little.

"A woman's work is never done." Yes; and if a woman's work for husband and children is never done, should her work for the dear Master be ever undone? Shall she not be doing here a little and there a little all the while for Him? Shall she not keep Him in mind by saving and working for Him? Shall all her life be spent in anxiety about what we shall eat, what we shall drink and wherewithal shall we be clothed?

The mite chest is a little thing; but a good many well-filled mite chests will help the Lord against the mighty. Let us see what might be done. One woman drops a five-cent piece into her mite chest every Sunday morning. At the end of the year she will have to offer to the Lord \$2.60. One thousand women do the same, and at the end of the year the Lord's work has \$2,600.

Five cents a week! Are there not *three thousand* women in this diocese who can, after all other offerings are made, spare this trifle and more? Yes; take a mite chest home into your own room. Let it be sanctified by prayer, and be your own little treasury of special offerings for God. He will see it who sat over against the treasury of His temple when the poor widow cast in all she had. He will regard your offering and will bless you.

Affectionately your Bishop,

KANSAS CITY, Mo., July 3d, 1891.

EDWARD R. ATWILL.

At the last general meeting of the woman's auxiliary of West Missouri, a resolution was passed to the effect that secretaries of parish branches should distribute the mite boxes, and at the end of the year should collect the same, and after counting the money pay it over to the treasurer of her own parish branch, who should send it by draft or P. O. order to the custodian of the mite boxes *at least ten days before the general meeting.*

#### ALASKA.

##### OUR YEARLY MAIL.

THERE comes to us this summer from Mr. Chapman an acknowledgment of the gift made in October, 1889, now two years since, for the church at Anvik. With another October another general meeting of the Auxiliary will be held. With that in mind, will not every member of the Auxiliary thoughtfully consider what Mr. Chapman writes of our offering upon this last occasion?

Two thousand dollars given by nearly one thousand women was no large thank-offering, when we reflect that one woman of that thousand gave one-half of that amount. Is it too much to hope that the next general meeting shall see a greatly larger offering made by the accumulation of many free and loving gifts?

Mr. Chapman writes from Christ Church mission, Anvik, June 20th, 1891: "It is a

grateful task to acknowledge a letter containing such glorious news as yours. I am especially thankful that the Church seems learning more and more the blessedness of disinterested giving.

"I wish I could tell the women of the Auxiliary how I feel with regard to the thanksgiving offering of the third of October, and especially how thankful I am that Japan was also so bountifully remembered. I say 'bountifully' because I have in mind what the women of the Church are doing; but that is only from the human stand-point, and you will have no difficulty in understanding me when I say that along with all the rejoicing there is a sad side to it in the thought that in New York, on such an occasion, some two or three thousand dollars only was offered.

"You have my thanks for the camera which was sent me last year. You must have imagined how very acceptable it was. I have not made many views of the mission building, because they are not in the shape which I hope they will have within a couple of years. With all the removing which we have had to do, very little has become settled, but this summer should set us well forward. We have begun to collect logs for the church, and had an unusually good catch from the river this spring.

"Thank you for writing concerning the offering of the little children in the northwest. There is something dewy about the children's offerings, and I think that we might take account more often than we do of the debt that we owe to God for their influence.

"Only two days ago I baptized a baby, as the first-fruits of an effort which I am making to have them bring their infants to the mission for Baptism. I am very thankful that it was successful, for I was somewhat in need of encouragement, and there is no doubt that the natives are in need of training.

"The boys with us, now three in number, are beginning to use English without false shame, and I anticipate that they will learn rapidly. Mr. Cherry has been an invaluable help in this, as in all things. . . . I have this good news for you, that, as regards giving the people religious instruction in public, the barriers have been rapidly broken down during the past year. The boys and also the adults help me to get the meaning

out. The work of preparation is much lighter than it used to be, and the words which express affection and passion and the like are rapidly becoming accessible. The people pay attention. How much sinks in I do not know. There is a trace of devotion, noticeable enough to catch the attention even of a stranger. But about this I cannot speak much. The first impression of a stranger would very likely be that these people were not so bound and dead in superstition and laziness as they really are.

"There is enough to be done among them, and I have no disposition to change my place or work. I have much comfort, in particular, in the conduct of several of the boys, and I think that, in a few instances, their attention has been caught by a glimpse of Divine things. The thought that the Kingdom of God cometh not with observation has been a great deal in my mind during the past year. I believe it is true, not only with regard to the growth of the Church in the world, but with regard to our own development also, and it gives me much comfort to think that it is not necessary that we should know just what is being accomplished even in ourselves.

"Mr. Cherry had a long and rather difficult journey to the Kuskokwin river in the winter. At times he suffered from sickness and exhaustion, but nevertheless came back somewhat refreshed, and with very pleasant impressions concerning the Moravian missionaries. He was much impressed with the success of the boarding-school system, and we both think it should be put forward as rapidly as possible. We shall try to provide for at least ten boys during the coming winter. I cannot help hoping that more help may come soon, and an efficient school be established, for boys and girls. At present it is out of the question for us to take girls.

"I have little more to write at present, except that we have a garden, not large but flourishing, and this is due to Mr. Cherry's energy." . . .

In addition to Mr. Chapman's letter, Mr. Prevost writes from St. Michael's on July 6th: "Permit me to acknowledge, first of all, the receipt of thirty-four dollars from the Woman's Auxiliary, also five dollars from Bryn Mawr, received, I believe, through that society.

"At St. Michael's I am waiting for the boat to take me up the Yukon to Nuklukahyet,



a distance of over 1,500 miles. I have very little to say with reference to the work there, but this much I can speak of, that the mission which was started by the Rev. Mr. Canham and his wife, some four years ago, is in a prosperous condition. They have

a large and comfortable dwelling and school-house, and as near as I can make out, after diligent inquiry, they have a daily attendance of about thirty scholars in their school."

### SOUTH DAKOTA.

#### THE ANNUAL MEETING OF THE NIOBRARA BRANCH.

MISS GRAVES writes from St. Mary's School, Rosebud Agency, on September 4th and 8th: "The women met Sunday afternoon, and adjourned at sundown until Monday afternoon, when we had another long meeting. The attendance was large, and delegates from all the societies that are in operation were present and gave in the money sent by their societies. Sometimes they spoke to the congregation, telling about their work and exhorting them to diligence and faithfulness in all good work. One woman, it was Gaul's daughter, from Standing Rock, said it seemed to her that a while ago they were like the foolish virgins, they cared for nothing but dancing and pleasure; but now that they had learned about the better way, they should be ready for every good work. I have not expressed it half as well as she did. These Indian women are a marvel to me. They get up without the least embarrassment before a room full, and never hesitate for a word. One woman was a comfort, though; she could not say one word, but stood and stood. The interpreter tried to encourage her, but all to no avail. She finally sat down. I knew how *she* felt!

"One society brought their money as a thank-offering for our Bishop's safe return to us. It was \$50.75, which he divided between St. Elizabeth's School and St. Margaret's, Tokyo.

"The money brought was in all:

|   |                |
|---|----------------|
| For Mission work in South Dakota.....   | \$344 60       |
| Parish " .....                          | 238 66         |
| Japan.....                              | 61 88          |
| Scholarship in Orphanage, Shanghai..... | 15 00          |
| Native Clergy Sustentation Fund..       | 134 50         |
| Domestic and Foreign Missions....       | 2 62           |
|   | <hr/> \$797 26 |

"This amount was marvellous when one

thinks of the little money they have, and the disturbed state of things at some of the agencies, not very long ago, and that many meetings were quite broken up and have not yet begun again.

"One family from Pine Ridge at convocation had a pretty little girl with them, whose parents were killed at Wounded Knee, and whom they had adopted.

"You asked in what direction we should turn our thoughts when 'our (Chinese) baby' was off our hands. I think it will be something in Japan. The people will be more interested there than elsewhere, because of the Bishop having been there and of what he has told them. I want to talk with him about it when I can.

"Convocation was delightful; I never enjoyed oneso much. Mr. and Mrs. Charles Cook who came on their way home from Pasadena stayed with us, and to our great joy Mrs. Johnstone came across the country with the Yanktons. We did not know anything of it until she was at the gate. She camped at the school of course. The Bishop and all the other white friends camped in tents on the convocation grounds. Our good German woman, who has charge of the kitchen, had entered into all our plans with her whole heart, and made bountiful provision for lunches. On Saturday, Sunday and Monday we went to convocation as soon after breakfast as possible, provided with big baskets of lunch, and stayed until evening, when we came home to dinner.

"It was good to see so many old friends again, both white and red, and to be heartily greeted by our Yankton women, among whom our home was before coming to St. Mary's, and, best of all, to welcome our Bishop again, safely returned to us from his long journey."

### AFRICA.

A SCHOOL REPORT FROM MISS NICOL. AFTER long waiting Mrs. Brierley has

secured a helper in the granddaughter of Bishop Crowther, Miss Nicol. The Auxil-

ary has provided for her outfit and traveling expenses, and her salary for the first year.

Mrs. Brierley writes on June 21st: "I must enclose you a line to tell you how happy we all feel that Miss Nicol has come among us. She takes fully her share in the work, and is anxious for the improvement of the children. I am feeling quite young in spirits. It is an inexpressible comfort to have her with me."

On the 22d of June Miss Nicol makes the following report of her first examination in the school:

"Mrs. Brierley has asked me to send you a report of the half-yearly examination, which I herewith write you to the best of my ability.

"I arrived here on the 2d of May, as assistant teacher to Mrs. Brierley in St. George's Hall. I have charge of the first and second classes, excepting for Bible-reading, which Mrs. Brierley takes herself.

"I had a general examination four weeks after my arrival. The first and second classes passed very well in grammar; in geography fairly well. They were very good in spelling, but weak in dictation. They all have a fairly good handwriting, especially among the boys. I found all of them remarkably well up in Bible history, and they answered with great accuracy questions from the Old and New Testament. They also did fairly well in arithmetic and tables. Reading was fluent, and they all seemed to understand what they read. They passed a poor examination in composition, finding it difficult to express their ideas in their own words. I was quite pleased with the bright intelligence they showed in almost all of the subjects.

"The third class contains twenty boys and girls. A division I think is necessary, as some are much more advanced than others, and the student teacher (Mr. Alfred Grubb, who is a convert himself, trained in St. John's mission) finds his attention greatly

divided. Under the circumstances I think he has done very well. They all read and write nicely. They did very well in spelling, but not in dictation. They passed a good examination in Bible history, and repeated their tables very well. I noticed all of them commit to memory so quickly and apparently with scarcely any trouble.

"The fourth class has twelve boys and girls. They are under the disadvantage of not having a regular teacher. They read and write fairly well. They passed very well in spelling, tables and catechism.

"The sixth class, with the infants, is taught by Miss Ciscoe, who is also a student teacher, trained in St. George's Hall. She has eighteen or more children, some of them four years old. The elder ones read words of three or four letters very nicely. They repeat a good many verses and hymns. They all know their Catechism, Belief and Lord's Prayer very well.

"I was very pleased to find such intelligence among the Vey children. Some of them certainly do take a great interest in their lessons. They have all been trained up to time and order in everything. The discipline of the school is very satisfactory. I was very much struck with the careful way they kept their books, pens, inks, etc. They would show much distress and anxiety when any of their books get damaged in the least way. The girls knit, sew, wash and cook very well, and all of them seem to take a pride in their own particular work. God has indeed helped Mrs. Brierley in her persevering work among these once heathen children, and has blessed her wonderfully in seeing this real fruit of her labors after ten years.

"I hope by God's help I shall be able to do *my* share in this great work. We need the prayers of all friends interested in the mission that God's blessing may be poured out more abundantly on each and every one of us."



Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians and among the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,000 missionary workers, and to support schools, hospitals and orphanages. \$500,000 are asked for this year.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS

### OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from August 1st, to September 1st, 1891.

\*Lenten and Easter Offerings.

#### ALABAMA—\$59.85

|  |       |
|--|-------|
| Birmingham—Advent, General, of which "Mrs. W. J. C.," \$5.....   | 6 00  |
| Brierfield—Mission, Domestic.....  | 2 50  |
| Clantio—Mission, Domestic.....   | 2 50  |
| Evergreen—St. Andrew's, General.....   | 2 50  |
| St. Mary's, General.....   | 2 50  |
| Greenville—St. Thomas', General.....   | 2 50  |
| Lovensboro'—St. Paul's, General.....   | 2 50  |
| Montevallo—Mission, Domestic.....  | 2 50  |
| Prattville—St. Mary's, Domestic.....   | 2 50  |
| Miscellaneous—Branch Wo. Aux., Sp. for Domestic Contingent Fund, \$16.92; Sp. for Foreign Missionaries' Insurance Fund, \$16.93..... | 33 85 |

#### ALBANY—\$326.27

|   |        |
|---|--------|
| Albany—St. Paul's, Domestic, \$38.86; "Emily L. Hewson" scholarship, Hoffman Institute, Cuttington, Africa, \$75..... | 108 86 |
| Ballston Spa—Christ Church, General.....  | 20 00  |
| Cooperstown—Christ Church, Foreign.....   | 6 54   |
| East Albany—Epiphany S. S., * General.....  | 35 00  |
| Essex—St. John's, General.....  | 10 00  |
| Herkimer—Christ Church, Domestic, \$12.87; for Rev. F. R. Graves' work, Wuchang, China, \$3.....                      | 15 87  |
| Morris—Zion, Miss M. Matthews, General.....   | 20 00  |
| Richfield Springs—Antoinette C. Devereux, Sp. for All Saints' Hall, Beulah, Africa.....                               | 100 00 |
| Rouse's Point—Capt. D. White, Domestic, \$5; Foreign, \$5.....  | 10 00  |

#### CALIFORNIA—\$13.40

|  |      |
|--|------|
| Deluz—Union S. S., General.....                  | 5 00 |
| Glendale—Anna F. Ruth, General.....              | 60   |
| San Gabriel—Church of Our Saviour, Domestic..... | 7 80 |

#### CENTRAL NEW YORK—\$405.31

|   |        |
|---|--------|
| Auburn—St. Peter's, Colored, \$40; Foreign, \$155.....  | 195 00 |
| Binghamton—Christ Church, "A Member," General.....  | 47 81  |
| New Berlin—Mr. and Mrs. H. O. Moss, Domestic, \$37.50; Foreign, \$37.50; Indian, \$37.50; Colored, \$37.50; for Mr. Gordon's salary, Mexico, \$12.50..... | 162 50 |

#### CENTRAL PENNSYLVANIA—\$287.30

|   |      |
|---|------|
| Carbondale—Trinity Church, General..... | 8 00 |
|---|------|

|  |        |
|--|--------|
| Chambersburg—Trinity Church, Boys' Guild, for salary and outfit of Rev. A. D. Gring, Japan.....          | 10 00  |
| Cole's Creek—St. Gabriel's, of which "A Communicant," \$1, toward sending Rev. A. D. Gring to Japan..... | 6 00   |
| Easton—Trinity Church, toward Rev. A. D. Gring's expenses to Japan.....                                  | 5 63   |
| Harrisburg—St. Stephen's, for Rev. A. D. Gring's outfit and travelling expenses to Japan.....            | 25 00  |
| Jonestown—St. Mark's, Domestic.....  | 3 80   |
| Lancaster—Miss H. K. Benjamin, General.....  | 1 00   |
| Scranton—Church of the Good Shepherd, toward sending Rev. A. D. Gring to Japan.....                      | 50 00  |
| South Bethlehem—Nativity, Domestic.....  | 43 87  |
| Towanda—Christ Church, toward sending Rev. A. D. Gring to Japan.....                                     | 25 00  |
| Williamsport—Christ Church, "Anonymous," General.....  | 100 00 |
| Miscellaneous—"Decimus," toward sending Rev. A. D. Gring to Japan.....                                   | 10 00  |

#### CHICAGO—\$21.22

|  |       |
|--|-------|
| Dixon—St. Luke's, General.....                       | 1 00  |
| Elmhurst—Contents of Mite Chest No. 65, General..... | 15 00 |
| Rockford—Emmanuel Church, Foreign.....               | 5 22  |

#### COLORADO—\$2.00

|  |      |
|--|------|
| Denver—Mrs. W. J. Pollock, Wo. Aux., Sp. for Rev. A. W. Mann, for work among deaf mutes..... | 2 00 |
|--|------|

#### CONNECTICUT—\$336.71

|   |       |
|---|-------|
| Brooklyn—Trinity Church, Domestic.....  | 5 51  |
| Canaan—Christ Church, Foreign.....  | 16 50 |
| Clintonville—"A Friend," Domestic, \$1; Foreign, \$1.....   | 2 00  |
| East Plymouth—St. Matthew's, Foreign.....   | 1 20  |
| Guilford—Christ Church, contents of five Missionary Pockets, General.....                                   | 3 75  |
| Hamden—Mrs. C. A. Everest, for Rev. Mr. Pott's work, China.....   | 10 00 |
| Hartford—St. John's S. S., for "Rev. Dr. E. A. Washburn" scholarship, St. Mary's Hall, Shanghai, China..... | 40 00 |
| Naugatuck—J. B. Town, General.....  | 5 00  |
| New Haven—Grace, through Wo. Aux., General.....   | 15 21 |
| St. Paul's, "W. T. F.," General.....  | 5 00  |

|   |        |  |          |
|---|--------|--|----------|
| Trinity Church, "A Member," Domestic..      | 100 00 | College Point—St. Paul's S. S., for "Muhlen- |          |
| Trinity Chapel, through Wo. Aux., Gen-      | 15 00  | eral..                                       |          |
| New Milford—St. John's, "A Communi-         | 25 00  | cant," Domestic..                            | 20 00    |
| Oxford—St. Peter's, through Wo. Aux.,       | 2 90   | Far Rockaway—St. John's, General..           | 101 00   |
| General..                                   | 3 50   | Garden City—Cathedral of the Incarnation,    |          |
| Plymouth—St. Peter's, General..             | 6 04   | China, \$11.68; Japan, \$11.67; "A Friend,"  |          |
| Quaker Farms—Christ Church, through         | 50 00  | Wo. Aux., through Cathedral Guild, Do-       |          |
| Wo. Aux., General..                         | 2 00   | mestic and Foreign, \$100..                  | 123 35   |
| Ridgefield—Mr. Gould Rockwell, General..    | 13 00  | Newtown—St. James', through Wo. Aux.,        |          |
| Southford—Mission, through Wo. Aux.,        | 10 00  | for widows' and orphans' fund, Africa..      | 80 00    |
| General..                                   | 2 00   | Richmond Hill—Resurrection, "A Mem-          |          |
| Windsor—Grace, Domestic..                   | 13 00  | ber," General..                              | 7 50     |
| Yalesville—"K. R. N." General..             | 10 00  | Riverhead—Grace, "Two Members," \$7; S.      |          |
| Miscellaneous—Branch Wo. Aux., for mis-     | 10     | S. Easter Offering, \$29.42; General..       | 36 42    |
| sions in California (additional)..          | 5 00   | Rockaway—Trinity Church, Domestic, \$45;     |          |
| "Anonymous," Domestic..                     |        | Foreign, \$45..                              | 90 00    |
|   |        | Miscellaneous—"Queens Co.," General..        | 500 00   |
|   |        | "Tithe," through Wo. Aux., Domestic..        | 10 00    |
| <b>DELAWARE—\$34.68</b>                     |        |  |          |
| Georgetown—St. Paul's, Domestic..           | 7 14   | <b>LOUISIANA—\$2.15</b>                      |          |
| Newark—Mr. and Mrs. S. M. Curtis, Domes-    | 25 00  | Converse—Sarah T. Allaire, contents of       |          |
| tic..                                       | 2 54   | Missionary Pocket, General..                 | 1 15     |
| Wilmington (Highlands)—Immanuel Church,     |        | New Orleans—Trinity Church, "Thankful,"      |          |
| General..                                   |        | General..                                    | 1 00     |
| <b>EAST CAROLINA—\$6.50</b>                 |        |  |          |
| Beaufort Co.—St. John's, General..          | 2 43   | <b>MARYLAND—\$1,303.50</b>                   |          |
| Clinton—St. Paul's, Missionary Pocket,      | 50     | Baltimore—Atonement, China..                 | 5 00     |
| General..                                   | 3 07   | St. Paul's, Miss Maria L. Thompson and       |          |
| Pitt Co.—St. John's, General..              | 50     | Miss Margaret A. Thompson, Sp. for           |          |
| Wilmington—St. Mark's, Tommie Atkinson      |        | permanent fund for the Missionary            |          |
| Coerr, Domestic..                           |        | Bishops..                                    | 1,000 00 |
|   |        | St. Peter's Colored S. S., for "William T.   |          |
| <b>EASTON—\$19.38</b>                       |        | Henderson" scholarship, High School,         |          |
| Cecil Co. (Elkton)—Trinity Parish and S.    | 11 88  | Cuttington, Africa..                         | 40 00    |
| S., General..                               | 2 00   | (Homestead)—St. Thomas' S. S., Band of       |          |
| Dorchester Co. (Cambridge)—Great Chop-      |        | Faith for "Faith Band" scholarship,          |          |
| tank Parish, "A Member," Domestic..         | 5 50   | St. John's Mission, Cape Mount, Africa,      | 25 00    |
| Worcester Co. (Snow Hill)—All Hallow's,     |        | John S. Hayes, for "Anne S. Hayes"           |          |
| "A Member," through Wo. Aux., Gen-          |        | Memorial scholarship, St. John's Mission,    |          |
| eral..                                      |        | Cape Mount, Africa..                         | 25 00    |
|   |        | Calvert Co.—Christ Church Parish, Foreign.   |          |
| <b>FLORIDA—\$1.25</b>                       |        | \$1; Indian, \$1; Sp. for Rev. Mr. Joyner,   |          |
| Longwood—Christ Church, Rev. Wm. H.         | 1 25   | to help repair loss by fire, \$2..           | 4 00     |
| Bates, contents of Missionary Pocket,       |        | District of Columbia (Washington)—Mite       |          |
| General..                                   |        | Chest No. 11, General..                      | 3 00     |
|   |        | Through Wo. Aux., In Memoriam of Mrs.        |          |
| <b>GEORGIA—\$12.00</b>                      |        | O'Brien, for African freight..               | 1 00     |
| Marietta—St. James', Ladies' Aid Society,   | 7 00   | Frederick Co. (Frederick)—All Saints' Par-   |          |
| Sp. for Rev. J. C. Ambler, Kyoto, Japan.    | 5 00   | ish, five cent offerings through Wo.         |          |
| Savannah—Christ Church, "A Member,"         |        | Aux., Indian, \$11.25; Foreign, \$26.25..    | 37 50    |
| Foreign..                                   |        | (Point of Rocks)—St. Paul's Parish, Gen-     |          |
|   |        | eral..                                       | 5 00     |
| <b>INDIANA—\$4.85</b>                       |        | Harford Co. (Havre de Grace)—St. John's,     |          |
| Bristol—St. John's S. S., Foreign..         | 1 20   | Foreign..                                    | 5 00     |
| Plymouth—St. Thomas', General..             | 3 65   | Howard Co. (Dorsey)—"A Friend," Do-          |          |
|   |        | mestic, \$100; China, \$50..                 | 150 00   |
| <b>IOWA—\$13.00</b>                         |        | Prince George's Co. (Bladensburg)—B. O.      |          |
| Boone—Grace, Domestic, \$10; Foreign, \$3.  | 13 00  | Lowder, General..                            | 3 00     |
| <b>KANSAS—\$16.75</b>                       |        |  |          |
| Manhattan—Mrs. J. H. Lee, contents of       | 1 75   | <b>MASSACHUSETTS—\$1,131.40</b>              |          |
| Missionary Pocket, General..                | 15 00  | Boston—Trinity Church, "A Member,"           |          |
| Mitchell Co.—Mission, Domestic, \$10; Col-  |        | through Wo. Aux., for "Thank Offer-          |          |
| ored, \$5..                                 |        | ing" scholarship, St. John's Mission,        |          |
| <b>KENTUCKY—\$50.00</b>                     |        | Cape Mount, Africa, \$25; Sp. In Memor-      |          |
| Louisville—Christ Church, "A Member,"       | 50 00  | iam Dr. O. W. D., for Bishop Talbot's        |          |
| Domestic, \$30; Indian, \$10; Colored, \$10 |        | Hospital, \$5..                              | 30 00    |
|   |        | (Roxbury)—"R. O. X." General..               | 5 00     |
| <b>LONG ISLAND—\$1,081.27</b>               |        | Cambridge—St. James' S. S., through Wo.      |          |
| Astoria—St. George's S. S., Lenten Offer-   | 27 00  | Aux., for "Apthorp" scholarship, St.         |          |
| ing, through Wo. Aux., Sp. for six Schol-   | 100 00 | Agnes' School, Osaka, Japan..                | 10 00    |
| arships in Rev. J. F. Mitchell's school,    | 25 00  | Falmouth—Mrs. J. A. Beebe, General..         | 100 00   |
| Petersburg, Va..                            | 5 00   | Great Barrington—St. James', General..       | 5 75     |
| Brooklyn (Heights)—Grace, William G. Low,   | 4 00   | Hingham—St. John Evangelist's, Wo. Aux.,     |          |
| Alaska..                                    | 2 00   | for Mrs. Payne's salary, Virginia..          | 1 00     |
| Grace Chapel, Domestic..                    |        | Ipswich—Ascension, Foreign..                 | 36 00    |
| St. Augustine's S. S., for work among       |        | Longwood—Church of Our Saviour, "A           |          |
| Colored people..                            |        | Member," through Wo. Aux., for new           |          |
| St. George's, "A Member," Foreign..         |        | church at Hankow, China..                    | 5 00     |
| Mrs. Geo. A. Jarvis, through Wo. Aux.,      |        | Mrs. W. R. Lawrence, Domestic and For-       |          |
| Sp. for picture rolls for Japan..           |        | eign..                                       | 100 00   |
|   |        | Lowell—Miss E. M. Edson, contents of         |          |
|   |        | three Mite Chests, General..                 | 11 15    |
|   |        | Newburyport—St. Paul's, Wo. Aux., for        |          |
|   |        | "Bishop Bass" scholarship, Hope              |          |
|   |        | School, South Dakota..                       | 60 00    |
|   |        | Salem—St. Peter's, through Wo. Aux., In-     |          |
|   |        | dian, \$22; for salary of Mrs. Payne,        |          |
|   |        | Virginia, \$25..                             | 47 00    |



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|---|----------|
| <i>Springfield</i> —Christ Church, Domestic, \$59.50; Indian, \$57.75; Colored, \$32.75; China, \$23; Foreign, \$68.50; General, \$422; Montana, \$2.....   | 665 50   |
| A member of Wo. Aux., General.....  | 50 00    |
| "Anonymous," through Wo. Aux., Sp. for current expenses of Home for Orphans, St. John's Church, Osaka, Japan.....   | 5 00     |
| <b>MICHIGAN—\$50.00</b>   |          |
| <i>Detroit</i> —Christ Church, Foreign.....   | 40 00    |
| St. John's, "A Communicant," General.....   | 10 00    |
| <b>MINN. WAUKEE—\$15.73</b>   |          |
| <i>Sharon</i> —St. Mary's Mission, Domestic, \$1; Foreign, \$1.....   | 2 00     |
| <i>Sun Prairie</i> —Mrs. G. M. Smith, through Wo. Aux., General.....  | 5 00     |
| <i>Wauwatosa</i> —Trinity Church, General.....  | 2 48     |
| <i>Whitewater</i> —St. Luke's, for work in Japan.....   | 6 25     |
| <b>MINNESOTA—\$45.13</b>  |          |
| <i>Cass Lake</i> —Church of the Prince of Peace, Foreign.....   | 3 40     |
| <i>Minneapolis</i> —St. Paul's S. S., Domestic and Foreign.....   | 3 87     |
| <i>Pine Island</i> —Grace S. S., Lenten Offering, Domestic.....   | 5 78     |
| <i>Richwood</i> —Holy Apostles', Japan.....   | 6 75     |
| <i>Rushford</i> —Mrs. G. G. Stevens, Indian, \$2.50; Colored, \$2.50.....   | 5 00     |
| <i>St. Paul</i> —Christ Church S. S., Lenten Offering, General.....   | 20 33    |
| <b>MISSISSIPPI—\$1.00</b>   |          |
| <i>Bovina</i> —Amelia Barr, General.....  | 1 00     |
| <b>MISSOURI—\$19.75</b>   |          |
| <i>Clarksville</i> —Grace, General.....   | 5 00     |
| <i>St. Louis</i> —Christ Church Cathedral, Sp. for deaf mute work under Rev. A. W. Mann.....  | 14 75    |
| <b>NEBRASKA—\$7.10</b>  |          |
| <i>Ashland</i> —Cottage Service, General.....   | 7 10     |
| <b>NEWARK—\$159.33</b>  |          |
| <i>Bergen Point</i> —Trinity Church, "W. S. L.," Domestic.....  | 100 00   |
| <i>Orange</i> —St. Mark's, Miss Dobridge's Mite Chest, Domestic.....  | 5 72     |
| (East)—Grace S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota.....   | 30 00    |
| <i>Ridgewood</i> —Christ Church, Domestic and Foreign.....  | 23 61    |
| <b>NEW HAMPSHIRE—\$120.08</b>   |          |
| <i>Ashland</i> —St. Mark's, Wo. Aux., General.....  | 76       |
| <i>Claremont</i> —Trinity Church, Wo. Aux., General.....  | 1 75     |
| <i>Dover</i> —St. Thomas', Wo. Aux., Mite Boxes, General.....   | 5 72     |
| <i>Dunbarton</i> —St. John's, Wo. Aux., Mite Boxes, General.....  | 2 26     |
| <i>Exeter</i> —Christ Church, Wo. Aux., General.....  | 2 25     |
| <i>Intervale</i> —"Intervale," Domestic.....  | 2 00     |
| <i>Keene</i> —St. James', Wo. Aux., Mite Boxes, General.....  | 19 30    |
| <i>Littleton</i> —All Saints', Quarterly pledges, General.....  | 57 97    |
| <i>Millville</i> —St. Paul's Chapel, Wo. Aux., Mite Boxes, General.....   | 8 15     |
| <i>Nashua</i> —Church of the Good Shepherd, Wo. Aux., General.....  | 5 50     |
| <i>Portsmouth</i> —St. John's, Domestic, \$4.53; Foreign, \$2.79; Wo. Aux., Mite Boxes, \$2.95; General, \$1.65.....  | 11 92    |
| <i>Woodville</i> —St. Luke's, Wo. Aux., General.....  | 2 00     |
| <i>Miscellaneous</i> —"Cash," Wo. Aux., Mite Boxes, General.....  | 50       |
| <b>NEW JERSEY—\$255.97</b>  |          |
| <i>Beverly</i> —St. Stephen's, Indian, \$7.28; Colored, \$8.54; General, \$4.13.....  | 19 95    |
| <i>Edward Richter</i> , General.....  | 10 00    |
| <i>Camden</i> —"R. C.," General.....  | 4 00     |
| <i>Elberon</i> —A. H. Smith, M.D., Domestic.....  | 25 00    |
| <i>Elizabeth</i> —Church League, through Wo. Aux., for Bible-reader, Japan.....   | 25 00    |
| <i>Freehold</i> —St. Peter's, Colored.....  | 8 00     |
| <i>Haddonfield</i> —Grace, Domestic, \$10; Foreign, \$10.....   | 20 00    |
| <i>Moorestown</i> —Trinity Church, "A Member," for "Trinity" (In Memoriam) scholarship, Hope School, South Dakota.....  | 60 00    |
| <i>Plainfield</i> —Grace S. S., Lenten Offering, General.....   | 18 02    |
| <i>Mary Buxton</i> , General.....   | 1 00     |
| <i>Princeton</i> —Trinity Church, Woman's Missionary Association, for "Louisa C. Tut-hill" scholarship, St. Mary's Hall, Shanghai, China.....   | 40 00    |
| <i>Scotch Plains</i> —All Saints', Domestic.....  | 25 00    |
| <b>NEW YORK—\$4,335.60</b>  |          |
| <i>Armonk</i> —Mrs. W. W. Palmer, General.....  | 5 00     |
| <i>Bedford</i> —St. Matthew's, General.....   | 43 80    |
| <i>Croton Falls</i> —Mrs. Odle Close, Domestic, \$5; Foreign, \$5.....  | 10 00    |
| <i>New Brighton</i> —"Tithe," Domestic, \$10; Foreign, \$5.....   | 15 00    |
| <i>Newburgh</i> —"Beth," General.....   | 5 00     |
| <i>New York</i> —Assension, "A Member," General, \$25; "A Member," through Wo. Aux., Sp. for S. S. books for the Rev. R. H. Gibson, Africa, \$10.....   | 35 00    |
| <i>Calvary Chapel</i> , Branch Wo. Aux., Domestic (of which "Tithe," \$1.50), \$21.95; Foreign (of which "Tithe," \$1.50), \$27.75; contents of Missionary Pocket, General, 69 cts.....   | 50 39    |
| <i>Heavenly Rest Mission S. S.</i> , for "Bishop Hare" scholarship, St. Paul's School, South Dakota.....  | 60 00    |
| <i>St. Chrysostom's Chapel</i> , Foreign.....   | 21 93    |
| ( <i>Mott Haven</i> )—St. Mary's, "V.," Domestic and Foreign.....   | 250 00   |
| <i>St. Thomas'</i> , through Foreign Missionary Association, In Memoriam Bishop Alfred Lee, for salary of Rev. Mr. Gordon, 1891-'92, \$50; Ladies' Foreign Missionary Association, Branch Wo. Aux., for "St. Thomas" scholarship, St. Margaret's School, Tokyo, Japan, \$10; for new church at Hankow, China, \$15..... | 75 00    |
| <i>Zion and St. Timothy's</i> , of which Mrs. John H. Clark, \$25, Indian.....  | 50 56    |
| <i>A Friend</i> , Domestic, \$100; Indian, \$100; Colored, \$100; Foreign, \$400.....   | 1,000 00 |
| <i>Mary C. Scrymser</i> , Domestic, \$10; Foreign, \$100; Sp. for "Charlotte" scholarship, St. Elizabeth's School, South Dakota, \$60.....  | 260 00   |
| <i>Mrs. Lindsey Fairfax</i> , for support of So Chung Tai School, Wuchang, China.....   | 25 00    |
| "A Friend," through Wo. Aux., for Rev. A. H. Locke, for the new church at Hankow, China.....  | 25 00    |
| "A. E. M.," Japan.....  | 21 42    |
| <i>Society of Busy Workers</i> , Sp. for Turtle Mountain Indians, North Dakota.....   | 3 00     |
| <i>Rev. M. Albert</i> , General.....  | 2 00     |
| <i>Frank LeG. Gilliss</i> , General.....  | 1 50     |
| "Envelope," through Wo. Aux., General.....  | 1 00     |
| <i>Pelham</i> —Christ Church, Junior Auxiliary, Sp. for child in St. Mary's Orphanage, Shanghai, China.....   | 30 00    |
| <i>Piermont</i> —Christ Church S. S., General.....  | 30 00    |
| <i>Philipsstown</i> —St. Philip's, Domestic, \$480; for "St. Philip" scholarship, St. Mary's School, South Dakota, \$60.....  | 540 00   |
| <i>Poughkeepsie</i> —"A. E. C.," through Wo. Aux., for "In Memoriam" scholarship, St. John's Mission, Cape Mount, Africa.....   | 25 00    |
| <i>Riverdale</i> —Mrs. M. M. Robinson, Domestic.....  | 5 00     |
| <i>Eye</i> —Christ Church, "Members," Domestic, \$85; Foreign, \$60; Wo. Aux., Missionary Association, Mrs. U. Eddy, for "Arthur Lathrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....   | 185 00   |
| <i>Saugerties</i> —Trinity Church S. S., for "John Jacob Robertson" scholarship, High School, Cuttington, Africa.....   | 40 00    |

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|---|----------|
| <i>Scarsdale</i> —St. James-the-Less, Colored, \$2; Foreign, \$2.....                                   | 4 00     |
| <i>Miscellaneous</i> —Mrs. W. F. Cochran, thro' Wo. Aux., for new church at Hankow, China.....          | 1,500 00 |
| "Trust," Domestic, \$5; Foreign, \$5.....   | 10 00    |
| "A Friend," through Wo. Aux., Sp. for magazines and papers for St. John's College, Shanghai, China..... | 5 00     |
| "Anonymous," through Wo. Aux., Sp. for picture rolls for Miss Page, Japan.....                          | 1 00     |

## NORTH CAROLINA—\$66.47

|  |       |
|--|-------|
| <i>Bowman's Bluff</i> —Gethsemane Mission, Domestic.....           | 10 00 |
| <i>Elkin</i> —Wo. Aux., General.....                               | 2 30  |
| <i>Laurel Hill</i> —Mission, General.....                          | 5 00  |
| <i>Pittsborough</i> —St. James' Chapel, General.....               | 12 10 |
| <i>Salisbury</i> —St. Luke's, General.....                         | 6 00  |
| St. Paul's Chapel, for support of a catechist at Kyoto, Japan..... | 20 00 |
| <i>Waynesville</i> —Grace, Wo. Aux., Indian.....                   | 5 20  |
| <i>Winston</i> —St. Paul's, Wo. Aux., General.....                 | 5 87  |

## OHIO—\$166.08

|  |       |
|--|-------|
| <i>Akron</i> —St. Paul's, through Wo. Aux., Domestic.....  | 18 00 |
| <i>Cleveland</i> —Church of the Good Shepherd, through Wo. Aux., for Colored schools in Georgia, \$3; for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, \$5..... | 8 00  |
| Grace, through Wo. Aux., Sp. for Foreign Insurance Fund.....   | 10 00 |
| Miss Anne Hayden, Mite Chest, No. 9,617, Foreign.....  | 2 90  |
| <i>Cuyahoga Falls</i> —St. John's, Bishop Bedell Class, Indian.....  | 5 00  |
| <i>Huron</i> —Christ Church, through Wo. Aux., for Colored schools in Georgia, \$5; for "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$10.....                       | 15 00 |
| <i>Medina</i> —St. Paul's, through Wo. Aux., for Colored schools in Georgia.....   | 5 00  |
| <i>Mt. Vernon</i> —St. Paul's, through Wo. Aux., for Colored schools in Georgia, \$5; Sp. for Domestic Contingent Fund, \$14.64.....   | 19 64 |
| <i>Norwalk</i> —St. Paul's, through Wo. Aux., "Julia Bedell" scholarship, St. John's College, Shanghai, China.....   | 10 00 |
| <i>Painesville</i> —Lake Erie Seminary, through Wo. Aux., Foreign.....   | 12 54 |
| <i>Sandusky</i> —Grace, through Wo. Aux., for "Sandusky" scholarship, Duane Hall, St. John's College, China.....   | 40 00 |
| <i>Steubenville</i> —St. Paul's, through Wo. Aux., for Colored schools in Georgia, \$5; for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, \$5.....               | 10 00 |
| <i>Toledo</i> —Trinity Church, through Wo. Aux., Sp. for Turtle Mountain Indians, North Dakota.....  | 5 00  |
| <i>Warren</i> —Christ Church, through Wo. Aux., for Colored schools in Georgia.....  | 5 00  |

## OREGON—\$60.10

|   |       |
|---|-------|
| <i>Portland</i> —Trinity Church, through Wo. Aux., Colored, \$20.75; Sp. for Foreign Missionaries' Insurance Fund, \$20.75..... | 41 50 |
| St. Helen's Hall, through Wo. Aux., Colored, \$6.75; Sp. for Foreign Missionaries' Insurance Fund, \$6.75.....                  | 13 50 |
| <i>Salem</i> —St. Paul's, through Wo. Aux., Colored, \$2.55; Sp. for Foreign Missionaries' Insurance Fund, \$2.55.....          | 5 10  |

## PENNSYLVANIA—\$2,602.00

|  |       |
|--|-------|
| <i>Bryn Mawr</i> —Church of the Redeemer, Wo. Aux., Junior Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$10; "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5; for Miss Mailes' salary, Japan, \$5; for new church at Hankow, China, \$25..... | 45 00 |
| <i>Centerville</i> —Trinity Church, General.....   | 2 85  |
| <i>Devon</i> —Devon Inn, General.....  | 5 00  |

|  |        |
|--|--------|
| <i>Paoli</i> —Miss A. P. Stevenson, Wo. Aux., Sp. for Orphans' Home of St. John's Church, Osaka, Japan, \$5; Sp. for S. S. books for Rev. R. H. Gibson, Africa, \$5.....   | 10 00  |
| <i>Philadelphia</i> —Advent, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$3; for Miss Mailes' salary, Japan, \$2.....   | 4 00   |
| All Saints', Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China.....  | 5 00   |
| ( <i>Germantown</i> )—Calvary, Colored.....  | 25 00  |
| Christ Church, "A Member," Sp. for Bishop Hare, \$50; Sp. for Bishop Morris, \$50; Sp. for Bishop Paddock, \$50.....   | 150 00 |
| Christ Church Hospital, General, \$1; Wo. Aux., Sp. for Rev. F. R. Graves, Wuchang, China, 50 cts.....   | 1 50   |
| Covenant, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China.....  | 10 00  |
| Episcopal Hospital Mission, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$2; "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$2; for Miss Mailes' salary, Japan, \$2.....            | 6 00   |
| Epiphany, Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China.....   | 5 00   |
| Evangelist, General.....   | 15 04  |
| Holy Trinity Church, "A. B. S.," Domestic and Foreign, \$500; "A. M. C.," \$25, "V.," \$25, Domestic; Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$3.....  | 553 00 |
| Church of the Mediator, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$7; "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$15; for Miss Mailes' salary, Japan, \$3.....               | 25 00  |
| ( <i>West</i> )—St. Andrew's, Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China.....   | 18 00  |
| ( <i>Kensington</i> )—St. Barnabas', General, \$10; "Bishop Hare" and "Bishop Whipple" scholarships, St. Mary's School, South Dakota, \$60; "E. N. E.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$30.....                    | 100 00 |
| St. James', for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China.....   | 25 00  |
| ( <i>Germantown</i> )—St. Luke's, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$25; "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$1; for new church at Hankow, China, \$4.50..... | 20 50  |
| St. Mark's, Wo. Aux., Sp. for Rev. F. R. Graves, Wuchang, China.....   | 2 00   |
| ( <i>West</i> )—St. Mary's, for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$5; "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$6.....   | 11 00  |
| ( <i>Chestnut Hill</i> )—St. Paul's, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$8; for Miss Mailes' salary, Japan, \$3.....   | 16 00  |
| ( <i>Germantown</i> )—St. Peter's, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$3; for Miss Mailes' salary, Japan, \$5.....   | 8 00   |
| ( <i>Roxborough</i> )—St. Timothy's, Wo. Aux., St. Alban's Guild, toward sending Rev. A. D. Gring to Japan, \$6; J. Vaughan Merrick, Domestic, \$250.....  | 256 00 |
| Church of The Saviour, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai,  |        |



|  |          |
|--|----------|
| China (of which Junior Aux., \$23), \$23;<br>"Dr. Twing Memorial" (Medical) scholarship,<br>St. John's College, Shanghai, China, \$10; for new church at Hankow, China, \$5.....   | 43 60    |
| (Crescentville)—Trinity Church S. S., for<br>Rev. Mr. Cook's Indian work, South Dakota,<br>of which Woman's Bible-class, \$8.47.....   | 41 33    |
| Zion S. S., Sp. for Miss Scott's school,<br>Beulah, Africa.....  | 36 72    |
| "Cash," Indian, \$500; Colored, \$500.....   | 1,000 00 |
| Mrs. Mary F. Cox, General.....   | 25 00    |
| "Friends," Wo. Aux., for "Dr. Twing<br>Memorial" (Medical) scholarship, St.<br>John's College, Shanghai, China.....  | 5 00     |
| John H. Casey, for Cape Mount, Africa.....   | 5 00     |
| Radnor—St. David's, Domestic, \$25; Foreign,<br>\$50.50.....   | 75 50    |
| St. Martin's, Domestic.....  | 16 56    |
| Miscellaneous—Pennsylvania Branch Wo.<br>Aux., for Miss Mailes' salary, Japan....  | 25 00    |
| <b>PITTSBURGH—\$15.00</b>  |          |
| Meadville—Christ Church, through Pitts-<br>burgh Branch Wo. Aux., General.....   | 15 00    |
| <b>RHODE ISLAND—\$6,565.63</b>   |          |
| Manville—Emmanuel Church, Domestic,<br>\$3.07; Foreign, \$2.56.....  | 5 63     |
| Newport—"A Friend," for Montana, New<br>Mexico, Arizona, Western Texas, North<br>and South Dakota, \$3,000; Africa and<br>Japan, \$2,000.....  | 5,000 00 |
| Mrs. William Gamwell, for salaries of<br>Domestic missionaries in the South and<br>West.....   | 1,000 00 |
| Providence—T. P. I. Goddard, General.....  | 500 00   |
| Miscellaneous—Rhode Island Branch Wo.<br>Aux., Sp. for salary of teacher in Col-<br>ored school, Tarboro', N. C., \$50; Sp.<br>for Domestic Contingent Fund, \$10....  | 60 00    |
| <b>SOUTH CAROLINA—\$59.61</b>  |          |
| Charleston—Calvary, Colored.....   | 4 00     |
| Holy Communion, Wo. Aux., Sp. for<br>scholarship in Utah.....  | 20 00    |
| William Johnson, General.....  | 4 23     |
| Cheraw—St. David's S. S., * Indian, \$5; Gen-<br>eral, \$8.18.....   | 13 18    |
| Winnboro—St. John's, Wo. Aux., Sp. for<br>insurance dues Rev. E. R. Woodman,<br>Japan.....   | 18 20    |
| <b>SOUTHERN OHIO—\$196.20</b>  |          |
| Chillicothe—St. Paul's, Wo. Aux., Domestic,<br>\$4.40; Sp. for church at Fort Kavett,<br>Texas, \$10.....  | 14 40    |
| Cincinnati (Walnut Hills)—Advent, thro'<br>Wo. Aux., Domestic, (of which "Our<br>Girls," \$4.92), \$25.92; Foreign, (of which<br>"Our Girls," \$4.92), \$25.92; "Our Girls,"<br>for Rev. A. H. Locke's new church, Han-<br>kows, China, \$8.87; Sp. for Rev. F. R.<br>Graves' work, Wuchang, China, \$8.....       | 68 71    |
| (Clifton)—Calvary, Wo. Aux., Sp. for<br>Bishop Talbot's clergy fund.....   | 10 00    |
| Christ Church, Wo. Aux., Sp. for work in<br>Petersburg, Va., under Rev. Thomas<br>Spencer.....   | 5 00     |
| St. Paul's, Wo. Aux., Domestic, \$2.81;<br>Foreign, \$2.79.....  | 5 59     |
| Columbus—"A Friend," Wo. Aux., General<br>Miscellaneous—Branch Wo. Aux., Sp. for<br>Rowland Hall, Salt Lake City, Utah,<br>\$50; Sp. for Fannie C. Paddock Mem-<br>orial Hospital, Tacoma, Washington,<br>\$37.50.....   | 5 00     |
| <b>TENNESSEE—\$53.00</b>   |          |
| Deer Lodge—Miss V. H. Wever, Domestic,<br>\$5; Indian, \$5; Colored, \$5; deaf mutes,<br>\$1; Foreign, \$5.....  | 21 00    |
| Somerville—"A Daughter of the Church,"<br>Domestic, \$5; Foreign, \$5.....   | 10 00    |
| Miscellaneous—Tennessee Branch Wo. Aux.,<br>Sp. for Foreign Missionaries' Insurance<br>Fund.....   | 22 00    |
| <b>VERMONT—\$146.87</b>  |          |
| Brandon—St. Thomas', General.....  | 2 67     |
| Burlington—St. Paul's S. S., * General.....  | 115 27   |
| Cambridgeboro'—Holy Cross, General.....  | 25       |
| (Centre)—Holy Apostles', General.....  | 1 23     |
| Clarendon Springs—Epiphany Mission S.<br>S., General.....  | 1 00     |
| East Berkshire—Calvary, General.....   | 90       |
| Fairfax—Christ Church S. S., * Indian.....   | 2 01     |
| Georgia—Emmanuel Church, General.....  | 2 52     |
| Jericho—Calvary, General.....  | 1 63     |
| Manchester Centre—Zion, General.....   | 2 59     |
| Middlebury—St. Stephen's, General.....   | 1 52     |
| Milton—Trinity Church, General.....  | 1 28     |
| North Troy—St. Augustine's, General.....   | 4 50     |
| St. Albans—St. Luke's S. S., Missionary<br>Pockets, General.....   | 2 50     |
| Windsor—St. Paul's, General.....   | 7 00     |
| <b>VIRGINIA—\$358.92</b>   |          |
| Albemarle Co. (Charlottesville)—Christ<br>Church, "Belle" Laning Missionary Soci-<br>ety, Sp. for Miss Bull, to be equally di-<br>vided between the Woman's Institute<br>and the Orphan Asylum, Japan, \$75;<br>S. S., toward "Hilga Houghton" schol-<br>arship, St. Margaret's School, Tokyo,<br>Japan, \$40..... | 115 00   |
| Alexandria Co.—Miss M. S. Terrell, For-<br>eign.....   | 5 00     |
| Charles City Co.—Westover Parish, Colored<br>S. S. class, Africa.....  | 1 10     |
| Charlotte Co. (Aspinwall)—Miss M. C.<br>Burgwin, General.....  | 5 00     |
| Clark Co. (Berryville)—Grace, China.....   | 25 84    |
| Henrico Co. (Richmond)—St. James', Ja-<br>pan.....   | 10 00    |
| James City Co. (Williamsburg)—Bruton<br>Parish, General.....   | 11 53    |
| King George Co.—Hanover Parish, St.<br>John's, Domestic and Foreign.....   | 6 00     |
| Nelson Co.—Nelson Parish, Grace, Foreign<br>Norfolk Co. (Norfolk)—Christ Church, "A<br>Member," toward sending Rev. R. K.<br>Massie to China.....  | 1 20     |
| St. Luke's, toward sending Rev. R. K.<br>Massie to China.....  | 5 00     |
| St. Paul's, Trans-Mississippi mission,<br>\$23.75; Japan, \$35; Rev. B. D. Tucker,<br>China, \$5.....  | 77 50    |
| "A Member," Wo. Aux., General.....   | 63 75    |
| Northampton Co.—Hungar's Parish, Christ<br>Church, "S. P. W.," General.....  | 2 00     |
| Roanoke Co. (Roanoke)—"A Member," Wo.<br>Aux., General.....  | 5 00     |
| Rockbridge Co. (Lexington)—"A Friend,"<br>Domestic, \$7.50; Foreign, \$7.50.....   | 10 00    |
| <b>WESTERN MICHIGAN—\$103.35</b>   |          |
| Allegan—Church of the Good Shepherd.<br>Wo. Aux., Sp. for Domestic Contingent<br>Fund.....   | 3 00     |
| Charlotte—Grace S. S., * General.....  | 7 42     |
| Grand Rapids—St. Mark's, Domestic, \$9.90;<br>Foreign, \$44.10; Gener. I, \$5.93; Sp. for<br>Rev. H. E. S. Somerville, \$23.....   | 84 93    |
| Hastings—Emmanuel Church, Wo. Aux.,<br>Sp. for Domestic Contingent Fund.....   | 2 00     |
| Miscellaneous—"Individual," Wo. Aux.,<br>Sp. for Mrs. Hadley, for hospital at<br>Hankow, China.....  | 6 00     |
| <b>WEST MISSOURI—\$39.85</b>   |          |
| Savanna—St. Mary's, General.....   | 10 00    |
| St. Joseph—Christ Church, Domestic.....  | 29 85    |
| <b>WESTERN NEW YORK—\$755.48</b>   |          |
| Albion—Christ Church, Foreign.....   | 10 00    |
| Batavia—St. James', Foreign.....   | 9 44     |
| Brookport—S. Luke's, "Earnest Work-<br>ers," Sp. for St. Mary's Orphanage,<br>Shanghai, China.....   | 30 00    |
| Buffalo—St. Bartholomew's, Foreign.....  | 2 62     |
| St. James', Foreign.....   | 5 55     |
| St. Matthew's, Foreign.....  | 2 14     |
| St. Paul's, Foreign.....   | 156 08   |
| St. Peter's, Foreign.....  | 1 09     |

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|--|--------|
| St. Thomas', Foreign.....  | 5 66   |
| Trinity Church, "A Member," General...   | 70 00  |
| Canaseraga—Miss Wolcott, Missionary Pocket, General.....   | 10 00  |
| Catharine—St. John's, Foreign.....   | 6 00   |
| Corning—Christ Church, Foreign.....  | 13 24  |
| Fredonia—Trinity Church, Foreign.....  | 7 40   |
| Geneva—St. Peter's, Wo. Aux., for Miss Malles' salary, Japan, \$5; Sp. for Miss Duvall's salary, St. Elizabeth's School, South Dakota, \$5; Foreign, \$2.....  | 12 00  |
| Trinity Church, Wo. Aux., for "Harry W. Nelson" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; Sp. for insurance Rev. F. R. Graves, China, \$21..... | 65 00  |
| Hornellsville—Christ Church, Domestic, \$25; Foreign, \$11.50.....   | 36 50  |
| Mrs. Lloyd Windsor, Wo. Aux., Sp. for Insurance Rev. F. R. Graves, China.....  | 5 00   |
| Jamestown—St. Luke's, Foreign.....   | 20 00  |
| LeRoy—St. Mark's, Foreign.....   | 4 80   |
| Mt. Morris—St. John's, Foreign.....  | 7 15   |
| Oakfield—St. Michael's, Foreign.....   | 2 40   |
| Olean—St. Stephen's, Foreign.....  | 15 79  |
| Phelps—St. John's, Foreign.....  | 4 21   |
| Rochester—Christ Church, Foreign.....  | 148 13 |
| Epiphany, Foreign.....   | 15 00  |
| St. Andrew's, Foreign.....   | 56 77  |
| St. John's, Foreign.....   | 5 90   |
| Trinity Church, Foreign.....   | 9 61   |
| Sodus—St. John's, Wo. Aux., Sp. for Miss Duvall's salary, St. Elizabeth's School, South Dakota, \$5; for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4.....  | 9 00   |
| Suspension Bridge—Epiphany, Foreign.....   | 4 00   |
| Westfield—St. Peter's, Foreign.....  | 5 00   |

## NEVADA AND UTAH—\$11.00

## Nevada.

|                                 |      |
|---------------------------------|------|
| Elko—Mission, General.....      | 4 00 |
| Hawthorne—Mission, General..... | 7 00 |

## NEW MEXICO AND ARIZONA—\$11.70

## New Mexico.

|  |      |
|--|------|
| Silver City—Good Shepherd Mission, Domestic and Foreign..... | 3 00 |
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## Arizona.

|                               |      |
|-------------------------------|------|
| Prescott—Advent, General..... | 8 70 |
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## NORTHERN CALIFORNIA—\$3.00

|  |      |
|--|------|
| St. Helena—Grace, Domestic, \$1; Colored, \$1; Foreign, \$1..... | 3 00 |
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## SOUTH DAKOTA—\$108.12

|   |       |
|---|-------|
| Santee Mission—Church of Our Merciful Saviour, Foreign, \$5.03; S. S., Domestic, \$1.50; Wo. Aux., General, \$9.85..... | 16 38 |
| Church of Our Blessed Redeemer, Domestic, \$1.04; Wo. Aux., General, \$4.83.  | 5 87  |
| Holy Faith, Domestic, \$1.57; Wo. Aux., General, \$4.75.....  | 6 32  |
| Sisseton Agency—St. Mary's, \$14.50; Mr. and Mrs. Thos. Cantes, \$35.50; Wo. Aux., \$4.32; General.....                 | 54 32 |
| St. John Baptist, General \$1; Wo. Aux.,  |       |

|  |      |
|--|------|
| Indian, \$8; Colored, \$2.75; Foreign, \$4.13; 10 88         |      |
| St. James', General, \$1.30; Wo. Aux., Domestic, \$3.80..... | 5 10 |
| "A Friend," Japan.....                                       | 6 00 |
| "Anonymous," General.....                                    | 1 10 |
| Carthage—Grace, Colored.....                                 | 35   |
| Centreville—St. Mark's Mission, Colored.....                 | 25   |
| Dell Rapids—Gettsemane, Colored.....                         | 60   |
| Parker—Good Samaritan, Colored.....                          | 20   |
| Salem—Grace Mission, Colored.....                            | 75   |

## THE PLATTE—\$5.23

|   |      |
|---|------|
| Broken Bow—St. John's, General.....               | 1 38 |
| North Platte—Church of Our Saviour, Domestic..... | 8 85 |

## WASHINGTON—\$23.00

|  |       |
|--|-------|
| Miscellaneous—Washington Branch Wo. Aux., General..... | 23 00 |
|--|-------|

## WESTERN TEXAS—\$6.50

|                                   |      |
|-----------------------------------|------|
| Laredo—Christ Church, General.... | 6 50 |
|-----------------------------------|------|

## WYOMING AND IDAHO—\$5.00

## Idaho.

|   |      |
|---|------|
| Boisé City—St. Michael's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... | 5 00 |
|---|------|

## FOREIGN—\$108.00

## France.

|  |        |
|--|--------|
| Nice—Miss Margaret H. Bache, General.... | 100 00 |
|--|--------|

## Liberia.

|   |      |
|---|------|
| Caldwell—Foreign.....                   | 2 00 |
| St. Peter's S. S., Foreign.....         | 1 00 |
| New York Station—St. Thomas', Foreign.. | 5 00 |

## MISCELLANEOUS—\$7,113.02

|  |          |
|--|----------|
| Interest, Domestic, \$3,717.71; Foreign, \$1,194.28; Specials, \$164.41..... | 5,076 40 |
| "Anonymous," Domestic, \$500; Colored, \$200; Foreign, \$300.....            | 1,000 00 |
| "E. P. S.," Domestic.....  | 50 00    |
| U. S. Government, for educational work at Anvik, Alaska.....                 | 986 62   |

## LEGACIES—\$8,550.71

|   |          |
|---|----------|
| C. Pa., Wilkes Barre—Estate of Charlotte E. Bullis, Domestic.....   | 1,500 00 |
| Ct., Bridgeport—Estate of Emmeline Daskam, General.....   | 1,000 00 |
| Sharon—Estate of Mrs. Joanna Lambert, to be invested, the interest to be paid annually in equal proportions to the Indian and Colored Missions..... | 1,950 00 |
| Mass., New Bedford—Estate of Mrs. Louisa Mackie Johnson, General.....   | 1,000 00 |
| W. N. Y., Ripley—Estate of Mrs. Elizabeth S. Kingsley, Indian.....  | 700 71   |
| N. Y., New York—Estate of Miss Mary S. Drake, Foreign.....  | 2,400 00 |

|                                     |            |
|-------------------------------------|------------|
| Receipts for the month.....         | 37,229 45  |
| Amount previously acknowledged..... | 411,462 80 |

|   |              |
|---|--------------|
| Total Contributions, legacies and specials since September 1st, 1890..... | \$448,691 75 |
|---|--------------|



The late Bishop Hopkins in his Convention Address in 1857 used the following language:

*Every Christian who has property enough to make it worth while to dictate his last Will and Testament is solemnly bound, before God and the Church, to consecrate a fair proportion of it—never less than a tenth part—to the maintenance of religion. If he have no offspring to provide for, that proportion should be increased . . . by adopting the Church instead of children. But never in that solemn act, should the cause of Christ be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith; nor distribute his possessions without a suitable memorial of his pious gratitude to that God who had so kindly prospered him.*

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### Form of Bequest.

I give, devise and bequeath, to "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" for the uses of said Society.

NOTE.—To this form may be added the words "for Domestic Missions," or "for Foreign Missions," or "for Work Among the Indians," or "for Work Among Colored People," or "for Work in Africa," or China, etc., etc., etc.

## GENERAL CLERGY RELIEF.

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*(Legal Title---Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)*

*This Fund extends relief to Disabled Clergymen and to the Widows and Orphans of deceased clergymen in all dioceses and missionary jurisdictions in the United States.*

*It depends for means upon the gifts of individuals and collections in Churches. This Fund should not be forgotten in the making of wills. Contributions may be sent to*

**WILLIAM ALEXANDER SMITH, Treasurer,**  
*70 Broadway, New York.*



## ACKNOWLEDGMENTS

## OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1891, to September 1st, 1891.

| ALBANY.   |          | GEORGIA.  |        |
|---|----------|---|--------|
| <i>Albany</i> —Holy Innocents'.....   | 5 00     | <i>Marietta</i> —St. James'.....                  | 7 70   |
| <i>Green Island</i> —St. Mark's, \$9; S. S., \$19.05.....   | 28 05    | INDIANA.  |        |
| <i>Johnstown</i> —St. John's.....   | 3 00     | <i>Columbus</i> —St. Paul's.....                  | 1 00   |
|   | 36 05    | KANSAS.   |        |
| ARKANSAS.   |          | <i>Topeka</i> —Grace Cathedral.....               | 10 00  |
| <i>Van Buren</i> —Trinity Church.....   | 3 35     | LONG ISLAND.                                      |        |
| CENTRAL NEW YORK.   |          | <i>Amityville</i> —St. Mary's.....                | 5 00   |
| <i>Baldwinsville</i> —Grace.....  | 5 00     | <i>Bath Beach</i> —Church of the Holy Spirit..... | 5 00   |
| <i>Binghamton</i> —Christ Church.....   | 14 66    | <i>Brooklyn</i> —All Saints'.....                 | 22 76  |
| Trinity Church.....   | 23 43    | St. Andrew's.....                                 | 10 00  |
| <i>Camden</i> —Trinity Church.....  | 2 50     | St. Augustine's.....                              | 9 35   |
| <i>Carthage</i> —Grace.....   | 1 50     | (E. D.) Calvary.....                              | 10 00  |
| <i>Greene</i> —Zion.....  | 29 19    | Church of the Good Shepherd.....                  | 10 00  |
| <i>Guilford</i> —Christ Church.....   | 2 12     | St. Chrysostom's.....                             | 14 92  |
| <i>Ithaca</i> —St. John's.....  | 62 29    | St. James'.....                                   | 10 00  |
| <i>Lovville</i> —Trinity Church.....  | 1 62     | St. Luke's.....                                   | 100 00 |
| <i>New Berlin</i> —St. Andrew's.....  | 30 78    | St. Margarette.....                               | 10 00  |
| <i>Oswego</i> —Christ Church.....   | 10 00    | St. Mark's.....                                   | 10 00  |
| <i>Oxford</i> —St. Paul's.....  | 49 29    | (E. D.) St. Michael's.....                        | 12 00  |
| <i>Rome</i> —Zion.....  | 5 74     | St. Peter's.....                                  | 5 00   |
| <i>Seneca Falls</i> —Trinity Church.....  | 14 13    | Mr. R. W. Riker.....                              | 7 57   |
| <i>Syracuse</i> —St. Paul's.....  | 33 67    | St. Timothy's.....                                | 10 00  |
| <i>Watertown</i> —Trinity Church.....   | 23 68    | <i>Farmingdale</i> —St. Thomas'.....              | 5 00   |
| <i>Waterville</i> —Grace.....   | 6 20     | <i>Fisher's Island</i> —St. John's.....           | 12 00  |
|   | 315 80   | <i>Fort Hamilton</i> —St. John's.....             | 5 00   |
| CENTRAL PENNSYLVANIA.   |          | <i>Flushing</i> —St. George's.....                | 86 31  |
| <i>Paradise</i> —R. L. Chittenden.....  | 1 00     | <i>Hollis</i> —St. Gabriel.....                   | 5 00   |
| <i>Pottsville</i> —Trinity Church.....  | 5 00     | <i>Jamaica</i> —Grace.....                        | 23 62  |
| <i>Soyre</i> —Church of the Redeemer.....   | 3 70     | <i>Long Island City</i> —St. John's.....          | 10 00  |
| <i>Scranton</i> —Church of the Good Shepherd.....   | 15 00    | <i>Mattituck</i> —Church of the Redeemer.....     | 5 00   |
| <i>Williamsport</i> —Christ Church.....   | 19 12    | <i>Merrick</i> —Church of the Redeemer.....       | 10 00  |
|   | 43 82    | <i>Mineola</i> —Mission.....                      | 5 00   |
| CHICAGO.  |          | <i>Oceanus</i> —Missions.....                     | 5 00   |
| <i>La Grange</i> —Emmanuel Church.....  | 11 35    | <i>Ozone Park</i> —Epiphany.....                  | 5 00   |
| CONNECTICUT.  |          | <i>Port Jefferson</i> —Christ Church.....         | 20 50  |
| <i>Bethel</i> —St. Thomas'.....   | 15 00    | <i>Queens</i> —St. Joseph.....                    | 5 00   |
| <i>Birmingham</i> —St. James'.....  | 48 17    | <i>Sea Cliff</i> —St. Luke's.....                 | 10 00  |
| <i>Brookfield</i> —St. Paul's.....  | 7 68     | <i>Setauket</i> —Caroline.....                    | 29 65  |
| <i>Greenwich</i> —Christ Church.....  | 90 00    | <i>Yaphank</i> —St. Andrew's.....                 | 13 03  |
| <i>Groton</i> —Seabury Memorial.....  | 4 69     |   | 456 68 |
| <i>Middletown</i> —Holy Trinity Church.....   | 22 61    | LOUISIANA.  |        |
| Miss E. A. Selden.....  | 5 00     | <i>Napoleonville</i> —Christ Church.....          | 2 50   |
| <i>New Haven</i> —St. Paul's.....   | 5 00     | <i>New Orleans</i> —Trinity Church.....           | 21 80  |
| <i>Ridgefield</i> —Mr. Gould Rockwell, to establish a memorial fund to be known as the "Mary Caroline Rockwell fund"..... | 5,000 00 |   | 24 30  |
| <i>Southport</i> —Trinity Church.....   | 9 71     | MAINE.  |        |
| <i>Stratford</i> —Christ Church.....  | 20 00    | <i>Newcastle</i> —St. Andrew's.....               | 5 00   |
| <i>Stamford</i> —St. John's.....  | 10 00    | MARYLAND.   |        |
| <i>Waterbury</i> —Trinity Church.....   | 10 00    | <i>Annapolis</i> —St. Ann's.....                  | 10 00  |
|   | 5,247 86 | <i>Baltimore</i> —Christ Church.....              | 16 00  |
| DELAWARE.   |          | Mrs. Lum.....                                     | 10 00  |
| <i>Wilmington</i> —St. John's.....  | 50 00    | <i>Dorsey</i> —"A Friend".....                    | 25 00  |
| EAST CAROLINA.  |          | <i>Hartford Co.</i> —St. Mary's.....              | 10 00  |
| <i>Bath</i> —St. Thomas'.....   | 2 00     | <i>Washington</i> —Ascension.....                 | 16 05  |
| <i>Beauford</i> —Zion.....  | 1 15     | Trinity Church, "Hope".....                       | 50 00  |
| <i>Edenton</i> —St. Paul's.....   | 7 75     | St. James'.....                                   | 12 48  |
|   | 10 90    |   | 149 53 |
| EASTON.   |          | MASSACHUSETTS.                                    |        |
| <i>Denton</i> —Christ Church, through Wo. Aux.....  | 2 92     | <i>Amherst</i> —Grace, Mrs. S. E. Emerson..       | 5 00   |
| FOND DU LAC.  |          | <i>Beverly</i> —St. Stephen's.....                | 4 54   |
| <i>Oconto</i> —St. Mark's.....  | 4 25     | <i>Boston</i> —Advent.....                        | 25 00  |
|   |          | Church of the Good Shepherd.....                  | 2 35   |
|   |          | Mission of St. John the Evangelist.....           | 75 00  |
|   |          | St. Paul's.....                                   | 70 30  |
|   |          | Mrs. Wm. A. Peabody.....                          | 5 00   |
|   |          | Mrs. John W. Welsh.....                           | 25 00  |
|   |          | Mrs. J. Arthur Beebe.....                         | 50 00  |
|   |          | Mr. Grant Walker.....                             | 500 00 |

|   |        |        |
|---|--------|--------|
| <i>Lenox</i> —Trinity Church .....                  | 100 00 |        |
| <i>Newton</i> —Church of the Redeemer .....         | 100 51 |        |
| <i>Sheffield</i> —Christ Church .....               | 7 50   |        |
| <i>Taunton</i> —St. John's .....                    | 4 00   |        |
| <i>Watertown</i> —Church of the Good Shepherd ..... | 1 00   |        |
| <i>Williamstown</i> —St. John's .....               | 5 00   |        |
| <i>Worcester</i> —All Saints' .....                 | 10 39  |        |
|   | <hr/>  | 990 59 |

## MICHIGAN.

|                                    |       |       |
|------------------------------------|-------|-------|
| <i>Detroit</i> —Mariners' .....    | 4 35  |       |
| <i>Jackson</i> —St. Paul's .....   | 2 00  |       |
| <i>Owosso</i> —Christ Church ..... | 6 51  |       |
|                                    | <hr/> | 13 16 |

## MINNESOTA.

|   |       |       |
|---|-------|-------|
| <i>Belle Creek</i> —St. Paul's, through Wo. Aux. .... | 8 00  |       |
| <i>Fairmount</i> —"A Friend" .....                    | 5 00  |       |
| <i>Minneapolis</i> —Gethsemane .....                  | 25 00 |       |
| <i>Red Wing</i> —Christ Church .....                  | 8 00  |       |
| <i>Sauk Centre</i> —Good Samaritan .....              | 3 00  |       |
|   | <hr/> | 49 00 |

## MISSISSIPPI.

|                                      |       |       |
|--------------------------------------|-------|-------|
| <i>Carrollton</i> —Grace .....       | 1 45  |       |
| <i>Natchez</i> —Trinity Church ..... | 10 20 |       |
|                                      | <hr/> | 11 65 |

## MISSOURI.

|  |       |       |
|--|-------|-------|
| <i>Carthage</i> —Grace .....             | 2 00  |       |
| <i>Kansas City</i> —Trinity Church ..... | 10 81 |       |
|  | <hr/> | 12 81 |

## NEWARK.

|  |        |        |
|--|--------|--------|
| <i>Orange</i> —All Saints' .....       | 100 00 |        |
| <i>Hackensack</i> —Christ Church ..... | 19 70  |        |
|  | <hr/>  | 119 70 |

## NEW HAMPSHIRE.

|  |       |       |
|--|-------|-------|
| <i>Concord</i> —St. Paul's .....                                     | 16 21 |       |
| <i>Goffstown</i> —St. Matthew's .....                                | 19 02 |       |
| <i>Keene</i> —Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10 ..... | 25 00 |       |
|  | <hr/> | 60 23 |

## NEW JERSEY.

|  |       |       |
|--|-------|-------|
| <i>Atlantic City</i> —Ascension .....      | 13 75 |       |
| <i>Burlington</i> —St. Barnabas' .....     | 2 50  |       |
| <i>Elizabeth</i> —Grace .....              | 5 00  |       |
| <i>Trenton</i> —Rev. J. McA. Harding ..... | 25 00 |       |
|  | <hr/> | 46 25 |

## NEW YORK.

|   |        |          |
|---|--------|----------|
| <i>Mamaroneck</i> —St. Thomas' .....                            | 36 70  |          |
| <i>Matteawan</i> —St. Luke's Parish .....                       | 16 54  |          |
| <i>New Windsor</i> —St. Thomas' .....                           | 10 00  |          |
| <i>New York</i> —St. Andrew's .....                             | 25 00  |          |
| Annunciation .....  | 10 00  |          |
| St. Bartholomew's .....   | 5 00   |          |
| St. Edward the Martyr .....                                     | 12 12  |          |
| Intercession .....  | 22 23  |          |
| St. James' .....  | 112 67 |          |
| St. John's Chapel .....   | 21 02  |          |
| ( <i>Mott Haven</i> )—St. Mary's, of which "V," \$250 .....     | 275 00 |          |
| St. Michael's .....   | 16 47  |          |
| St. Paul's Chapel .....   | 37 30  |          |
| St. Thomas' .....   | 10 00  |          |
| Trinity Church .....  | 89 70  |          |
| St. Augustine's .....   | 15 32  |          |
| St. Thomas' .....   | 200 00 |          |
| Trinity Chapel .....  | 96 21  |          |
| Zion and St. Timothy's, of which Mrs. John A. Clark, \$50 ..... | 93 95  |          |
| "A Parishioner" .....   | 100 00 |          |
| Through <i>The Churchman</i> .....                              | 2 00   |          |
| "Cash" .....  | 200 00 |          |
| Mrs. J. R. Swords .....   | 10 00  |          |
| Mrs. Samuel Lawrence .....                                      | 10 00  |          |
| <i>Rye</i> —Christ Church .....                                 | 65 91  |          |
| <i>Scarsdale</i> —St. James the Less .....                      | 4 25   |          |
|   | <hr/>  | 1,992 39 |

## NORTH CAROLINA.

|   |       |       |
|---|-------|-------|
| <i>Charlotte</i> —St. Michael's and All Angels' ..... | 1 50  |       |
| St. Peter's .....                                     | 26 04 |       |
| <i>Tarboro</i> —Calvary .....                         | 32 77 |       |
|   | <hr/> | 60 31 |

## OHIO.

|   |       |       |
|---|-------|-------|
| <i>Bellefontaine</i> —Trinity Church .....  | 1 35  |       |
| <i>Cleveland</i> —Trinity Church .....      | 12 50 |       |
| Hills .....                                 | 20 00 |       |
| <i>Massillon</i> —St. Timothy's .....       | 3 00  |       |
| <i>Sandusky</i> —Grace .....                | 18 61 |       |
| <i>Warren</i> —Christ Church .....          | 4 59  |       |
| <i>Wakeman</i> —Mrs. Julia A. Buchens ..... | 2 00  |       |
|   | <hr/> | 62 05 |

## PENNSYLVANIA.

|  |       |        |
|--|-------|--------|
| <i>Philadelphia</i> ( <i>Lower Dublin</i> )—All Saints' .....                    | 23 52 |        |
| Calvary Monumental .....   | 5 00  |        |
| ( <i>Bustleton</i> )—The Memorial Church of St. Luke the Beloved Physician ..... | 7 09  |        |
| ( <i>Bryn Mawr</i> )—Church of the Redeemer .....                                | 72 93 |        |
| ( <i>Southwork</i> )—Trinity Church .....  | 12 50 |        |
| <i>Regua</i> —St. John's .....   | 3 00  |        |
| <i>Whitemarsh</i> —St. Thomas' .....   | 15 00 |        |
|  | <hr/> | 139 04 |

## PITTSBURG.

|  |       |       |
|--|-------|-------|
| <i>Pittsburg</i> —Ascension .....            | 50 00 |       |
| <i>Warren</i> —Trinity Memorial Church ..... | 10 00 |       |
|  | <hr/> | 60 00 |

## RHODE ISLAND.

|                                       |       |       |
|---------------------------------------|-------|-------|
| <i>Providence</i> —Grace Church ..... | 7 00  |       |
| St. John's .....                      | 53 85 |       |
| Church of the Redeemer .....          | 12 33 |       |
| <i>Warren</i> —St. Mark's .....       | 2 52  |       |
| <i>Westerly</i> —Christ Church .....  | 6 87  |       |
|                                       | <hr/> | 82 57 |

## SOUTH CAROLINA.

|                                       |       |       |
|---------------------------------------|-------|-------|
| <i>Allendale</i> —Mission .....       | 1 00  |       |
| <i>Ellenton</i> —Mission .....        | 1 00  |       |
| <i>Florence</i> —St. John's .....     | 1 00  |       |
| <i>Hampton Co.</i> —All Saints' ..... | 3 14  |       |
| <i>Watterboro</i> —St. Jude's .....   | 5 00  |       |
|                                       | <hr/> | 11 14 |

## SOUTHERN OHIO.

|   |       |       |
|---|-------|-------|
| <i>Clifton</i> —Calvary .....                         | 25 05 |       |
| <i>Cincinnati</i> ( <i>College Hill</i> )—Grace ..... | 10 40 |       |
| <i>Columbus</i> —Church of the Good Shepherd .....    | 7 47  |       |
| <i>Hamilton</i> —Trinity Mission, Thanksgiving .....  | 5 00  |       |
| <i>Zanesville</i> —St. James' .....                   | 10 57 |       |
|   | <hr/> | 58 49 |

## TEXAS.

|   |       |       |
|---|-------|-------|
| <i>Galveston</i> —Rev. J. R. Carter ..... | 5 00  |       |
| <i>Marlin</i> —St. John's .....           | 5 00  |       |
|   | <hr/> | 10 00 |

## VERMONT.

|   |       |       |
|---|-------|-------|
| <i>Bellows Falls</i> —Immanuel Church ..... | 5 00  |       |
| J. I. B .....                               | 20 00 |       |
|   | <hr/> | 25 00 |

## VIRGINIA.

|                                      |       |       |
|--------------------------------------|-------|-------|
| <i>Buchann</i> —Trinity Church ..... | 6 00  |       |
| <i>Richmond</i> —St. James' .....    | 5 18  |       |
|                                      | <hr/> | 11 18 |

## WESTERN MICHIGAN.

|   |       |       |
|---|-------|-------|
| <i>Kalamazoo</i> —St. Luke's .....        | 14 38 |       |
| <i>Muskegon</i> —St. Luke's Mission ..... | 50    |       |
|   | <hr/> | 14 88 |

## WESTERN NEW YORK.

|   |        |        |
|---|--------|--------|
| <i>Addison</i> —Church of the Redeemer .....          | 5 00   |        |
| <i>Canandaigua</i> —St. John's, "A Communicant" ..... | 2 00   |        |
| <i>Geneva</i> —Trinity Church .....                   | 149 53 |        |
| <i>Rochester</i> —St. Paul's .....                    | 20 65  |        |
|   | <hr/>  | 177 18 |

## WEST VIRGINIA.

|                                |      |  |
|--------------------------------|------|--|
| <i>Charlestown</i> —Zion ..... | 6 25 |  |
|--------------------------------|------|--|

## WISCONSIN.

|   |      |  |
|---|------|--|
| <i>Racine</i> —Holy Innocents' Chapel ..... | 1 01 |  |
|---|------|--|



| MONTANA.                                     |       | WESTERN TEXAS.   |              |
|--|-------|--|--------------|
| <i>Bozeman—St. James'</i> .....              | 5 00  | <i>Brownsville—Advent</i> .....                          | 1 22         |
| <i>Deer Lodge—St. James'</i> .....           | 7 05  | <i>Gonzales—Church of the Messiah</i> .....              | 3 70         |
| <i>Missoula—Church of the Holy Spirit</i> .. | 4 69  | <i>Luling—Annunciation</i> .....                         | 3 55         |
|  | 16 74 |  | 8 47         |
| UTAH.  |       | GREECE.  |              |
| <i>Salt Lake City—St. Mark's</i> .....       | 25 00 | <i>Athens—Mission School</i> ....                        | 2 00         |
| NEW MEXICO.                                  |       | FRANCE.  |              |
| <i>Albuquerque—St. John's</i> .....          | 13 75 | <i>Nice—Rev. John Cornell</i> .....                      | 5 00         |
| SOUTH DAKOTA.                                |       | LEGACY.  |              |
| <i>Canton—Holy Innocents'</i> .....          | 30    | <i>Ky., Paris—Estate Rev. George A.</i>                  |              |
| <i>Carthage—Grace</i> .....                  | 25    | <i>Weeks</i> .....                                       | 85 20        |
| <i>Dell Rapids—Gethsemane</i> .....          | 30    | <i>Received Jan. 1st to Sept. 1st, 1891</i> ....         | 10,563 76    |
| <i>Howard—Trinity Church</i> .....           | 50    | <i>Previously acknowledged</i> .....                     | 6,095 97     |
| <i>Cheyenne River Mission—Emmanuel</i>       |       | <i>Total amount received Sept. 1st, 1890,</i>            |              |
| <i>Church</i> .....                          | 1 21  | <i>to Sept. 1st, 1891</i> .....                          | \$17,259 73  |
| <i>Ascension Mission</i> .....               | 2 15  |  |              |
| <i>Calvary Mission</i> .....                 | 40    |  |              |
| <i>St. Andrew's</i> .....                    | 1 51  |  |              |
| <i>St. Paul's</i> .....                      | 49    |  |              |
| <i>St. Stephen's</i> .....                   | 1 74  |  |              |
| <i>Rosebud Mission—Church of Jesus</i> ...   | 3 36  |  |              |
|  | 12 21 | <i>Total amount of Permanent Fund to Sept. 1st, 1891</i> |              |
|  |       | <i>(including the Bishop Robertson Memorial Fund,</i>    |              |
|  |       | <i>as invested by the giver and not now available</i>    |              |
|  |       | <i>for loans to churches, \$50,000)</i> .....            | \$207,435 22 |

## THE ANNUAL OFFERING.

By the commendation of seventy-two Bishops the second Sunday in November is appointed for offerings in every congregation throughout the whole Church for the American Church Building Fund Commission. This year the day falls upon the eighth of November, the twenty-fourth Sunday after Trinity. Will the clergy kindly give their congregations an opportunity to contribute upon that day? If every parish and missionary station will respond, the aggregate amount will be very large. The Commission is steadily working at gathering a fund of \$1,000,000 upon the one hand, and upon the other in making loans to aid in building churches, chapels and rectories. Let every Churchman help, and the work will be accomplished.

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|      |     |   |          |       |        |
|------|-----|---|----------|-------|--------|
| June | 8.  | N. Y., New York, "M., " Churchman office, General Work.....                   | \$       | 2 00  |        |
|      |     | Mrs. G. M. Smith, .....   | 2 00—\$  |       | 4 00   |
|      | 11. | Md., Baltimore, from invested funds, Miss Jennie H. Daves, Pres., Mary Wy-    |          |       |        |
|      |     | man scholarship in Mrs. Hooker's school.....                                  |          |       | 60 00  |
|      | 12. | Pa., Philadelphia, Philadelphia Branch, Foreign and Domestic Missionary       |          |       |        |
|      |     | Society, Mrs. Hooker's new Orphanage.....                                     | 1,000 00 |       |        |
|      |     | N. Y., New York, St. Thomas' Young Ladies' Missionary Society, Foreign and    |          |       |        |
|      |     | Domestic Missionary Society, Mrs. Hooker's new Orphanage.....                 | 50 00    |       |        |
|      |     | N. Y., New York, Ladies' Central Committee, Foreign and Domestic Mission-     |          |       |        |
|      |     | ary Society, Mrs. Hooker's new Orphanage.....                                 | 59 00—   | 1,109 | 00     |
|      | 18. | N. Y., New York, Mrs. John H. Clark, Ladies' Central Committee, Mrs. E. L.    |          |       |        |
|      |     | Barker, Treas., General Work.....   |          |       | 30 00  |
|      | 16. | Mass., Boston, Church of the Ascension, Massachusetts Branch Woman's Aux-     |          |       |        |
|      |     | iliary, Sarah J. Chase, Treas., Dean Gray Memorial School.....                | 3 10     |       |        |
|      |     | Mass., Boston, Member, Good Shepherd, Massachusetts Branch Woman's Aux-       |          |       |        |
|      |     | iliary, Sarah J. Chase, Treas., Dean Gray Memorial School.....                | 1 00     |       |        |
|      |     | Mass., Greenfield, St. James', Massachusetts Branch Woman's Auxiliary, Sarah  |          |       |        |
|      |     | J. Chase, Treas., Dean Gray Memorial School.....                              | 3 20     |       |        |
|      |     | Mass., Lawrence, St. John's, Massachusetts Branch Woman's Auxiliary, Sarah    |          |       |        |
|      |     | J. Chase, Treas., Dean Gray Memorial School.....                              | 5 00     |       |        |
|      |     | Mass., Longwood, Church of Our Saviour, Massachusetts Branch Woman's          |          |       |        |
|      |     | Auxiliary, Sarah J. Chase, Treas., Dean Gray Memorial School....              | 2 00—    | 14    | 30     |
|      | 20. | Mich., Kalamazoo, "C. S. S.," remittance, General Work.....                   |          |       | 5 00   |
|      | 23. | Pa., Bryn Mawr, Church of the Redeemer, Woman's Auxiliary, Pennsylvania,      |          |       |        |
|      |     | Miss Clara H. Matlock, Treas., Mrs. Hooker's Orphanage.....                   |          |       | 50 00  |
|      | 26. | N. Y., Brooklyn, Long Island Branch Woman's Auxiliary, E. S. Cromwell,        |          |       |        |
|      |     | Treas., two Scholarships in Mrs. Hooker's School.....                         | 120 00   |       |        |
|      |     | N. Y., Brooklyn, Long Island Branch Woman's Auxiliary, E. S. Cromwell,        |          |       |        |
|      |     | Treas., school building.....  | 9 58—    | 129   | 58     |
|      |     | Conn., Fairfield, Mrs. Samuel Glover, Associate Member, General Work.....     |          |       | 6 00   |
|      | 27. | R. I., Providence, Rhode Island Branch Woman's Auxiliary, Miss Nancy A.       |          |       |        |
|      |     | Greene, Miss Driggs' salary.....  |          |       | 180 00 |
|      | 29. | N. Y., New York, Mrs. Geo. Zabriskie Gray, Mrs. E. L. Barker, Treas., General |          |       |        |
|      |     | Work.....   |          |       | 50 00  |
|      |     | N. Y., New York, Woman's Auxiliary, Zion and St. Timothy's Church, Mrs. E.    |          |       |        |
|      |     | L. Barker, Treas., General Work.....  |          |       | 25 00  |
|      | 30. | Mass., Worcester, Mrs. G. H. Southwick, Dean Gray Memorial School....         |          |       | 15 00  |
| July | 8.  | N. Y., New York, Miss A. B. Halsted, "Maria E. Harson" Scholarship, Boys'     |          |       |        |
|      |     | Orphanage.....  |          |       | 60 00  |
|      |     | W. Va., Charlestown, Ladies of the Mexican Auxiliary, Miss J. C. Alexander,   |          |       |        |
|      |     | Treas., "Chas. E. Ambler" scholarship.....                                    |          |       | 15 00  |
|      |     | Conn., W. Hartford, St. James' Guild, Mrs. Samuel Glover, General Work....    | 2 00     |       |        |
|      |     | " " " " " " " Mrs. Hooker's Or-   |          |       |        |
|      |     | phanage.....  | 3 00—    | 5     | 00     |
|      |     | N. Y., New York, Mrs. John H. Clark, through Ladies' Central Committee,       |          |       |        |
|      |     | Mrs. E. L. Barker, Treas., General Work.....                                  |          |       | 50 00  |
|      |     | N. Y., New York, Ladies' Central Committee, Mrs. E. L. Barker, Treas., Sum-   |          |       |        |
|      |     | mer expenses, General Work, viz.:   |          |       |        |
|      |     | Mr. C. A. Seward.....   | 25 00    |       |        |
|      |     | Mrs. Samuel Glover (Conn.).....   | 11 00    |       |        |
|      |     | Church of the Holy Trinity, N. Y. ....  | 10 00—   | 46    | 00     |
|      |     | Contributions received through Mr. Geo. Bliss, Treas. Domestic and Foreign    |          |       |        |
|      |     | Missionary Society:   |          |       |        |
|      |     | N. Y., New York, Holy Trinity Woman's Missionary Society, Mrs. Hooker's       |          |       |        |
|      |     | Orphanage.....  | 60 00    |       |        |
|      |     | Denton, Christ Church, General Work.....                                      | 4 77     |       |        |
|      |     | Pa., Philadelphia, St. Andrew's General Missionary Society, Mrs. Hooker's     |          |       |        |
|      |     | Orphanage.....  | 25 00    |       |        |
|      |     | Pa., Philadelphia, St. Andrew's Sunday-school, Bishop Stevens Scholarship.    | 10 00    |       |        |

|         |  |        |        |
|---------|--|--------|--------|
|         | N. Y., Geneva, Trinity Church, General Work.....   | 5 00   |        |
|         | Ohio, Cincinnati (Clifton), Calvary Church Woman's Auxiliary, Mrs. Hooker's Orphanage.....   | 32 00  |        |
|         | Maine, New Castle, St. Andrew's (Mrs. Short), General Work.....  | 5 00   |        |
|         | Pa., Philadelphia (Frankford), "A Friend," Mrs. Hooker's School.....   | 20 00  |        |
|         | N. J., Newark, St. Paul's, General Work.....   | 41 23  |        |
|         | Ohio, Columbus, Trinity Church, through Woman's Auxiliary, Mrs. Hooker's Orphanage.....  | 25 00  |        |
|         | N. Y., New York, Calvary Church, Foreign Committee General Missionary Department, General Work.....                                  | 24 00  |        |
|         | N. Y., New York, Calvary Church Foreign Committee General Missionary Department, Mrs. Hooker's Orphanage.....                        | 10 37  |        |
|         | Ohio, Toledo, Trinity Church Woman's Auxiliary, General Work.....  | 5 00   |        |
|         | N. J., Newark, Branch Woman's Auxiliary, Julia Starkey Scholarship.....  | 40 00  |        |
|         | N. Y., New York, St. Thomas' Church Ladies' Missionary Association, St. Thomas' Theological Scholarship, 1890-91.....                | 65 00  |        |
|         | N. Y., New York, St. Thomas' Church Ladies' Missionary Association, Summer Expenses, General Work.....                               | 110 00 |        |
|         | N. Y., New York, Grace Church Woman's Auxiliary, current expenses, Mrs. Hooker's Orphanage.....                                      | 25 00  |        |
|         | Pa., Philadelphia, St. Matthias Sunday-school Lenten offering, Mrs. Hooker's Orphanage.....  | 20 00  |        |
|         | Pa., Kennett Square, Advent Sunday-school Lenten offering, Mrs. Hooker's Orphanage.....  | 5 63   |        |
|         | N. Y., New York, St. Thomas' Young Ladies' Foreign Missionary Society (2 members), M. M. Halsted Scholarship.....                    | 30 00  |        |
|         | N. Y., New York, St. Thomas' Young Ladies' Foreign Missionary Society (2 members), General Work.....                                 | 30 00  |        |
|         | Mass., Lawrence, Grace Church Sunday-school, Lenten offering, George Packard Scholarship.....  | 40 00  |        |
|         | N. Y., Geneva, "B.," Mrs. Hooker's Orphanage.....  | 50 00  |        |
|         | N. J., Montclair, St. Luke's Church Ministering Wo. W. A., Mrs. Hooker's Orphanage.....  | 7 00   |        |
|         | Anonymous, Mrs. Hooker's School.....   | 200 00 |        |
|         | N. Y., New York, St. Thomas' Ladies' Missionary Association, summer support for the Rev. A. Carrion.....                             | 47 00  |        |
|         | N. Y., New York, St. Thomas' Ladies' Missionary Association, summer expenses, General Work.....                                      | 45 00— | 982 00 |
| 13.     | Mass., Longwood, Church of Our Saviour (5 members of), Miss Grace Richardson, Dean Gray Memorial School.....                         | 21 00  |        |
| 14.     | N. Y., New York, Wm. G. Boulton, General Work.....   | 100 00 |        |
|         | Conn., Hartford, "F.," General Work.....   | 1 00   |        |
| 22.     | Pa., Pottstown, Christ Church, Chas. L. Cooder, General Work.....  | 33 25  |        |
| 25.     | Pa., Philadelphia, Miss McVickar's Bible Class of Holy Trinity Church, Natalie Scholarship, Mrs. Hooker's Orphanage.....             | 60 00  |        |
| 28.     | Md., Wilmington, Mexican Band of St. Andrew's Church, Miss R. B. Lewis, Treas., through Mrs. E. L. Barker, Treas., General Work..... | 30 00  |        |
| Aug. 4. | N. Y., New York, Mrs. John H. Clark, through Ladies' Central Committee, Mrs. E. L. Barker, Treas., General Work.....                 | 50 00  |        |
| 4.      | N. Y., Stony Ridge, Mrs. D. E. Moran (through Mrs. John H. Clark, Treas.), General Work.....   | 10 00— | 60 00  |
| 7.      | N. H., Keene, the Rev. Edward H. Renouf, D.D., General Work.....   | 10 00  |        |
| 11.     | Conn., Fairfield, Collection made by Mrs. Samuel Glover, General Work.....   | 18 00  |        |
| 11.     | " " " " " " " " Mrs. Hooker's Orphanage.....   | 5 00—  | 18 00  |

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 \$3,169 13
JOHN H. BOYNTON, *Treasurer.*



# THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860, - - - - - INCORPORATED 1861.  
34 CLINTON HALL, (Opposite the Bible House.) NEW YORK CITY.

**ORGANIZATION.**—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

**POSITION.**—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

**MANAGEMENT.**—All contributors are members, who elect its officers and Executive Committee annually.

**FIELDS.**—In the Domestic field its Missionaries are laboring in twenty-five Dioceses and Missionary Jurisdictions, and also in Cuba and in Brazil.

**LABORERS.**—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II. Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

**FUNDS.**—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$127,000.)

Annual Membership, \$3.00. Life Membership, \$100.00.  
Patron, - \$500.00.

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REV. H. DYER, D.D., *Corresponding Secretary.*

REV. WM. A. NEWBOLD, *General Secretary.*

## FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY, in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of.....  
.....to be applied to the uses of the Society.